

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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By the Editor

With great care I have just made a survey of leading Christian magazines, their subscription price and the material published in a year. It shows how remarkable our price is.

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Now if you will look those statements over again you'll see that THE SWORD OF THE LORD is far and away the least expensive of all the Christian magazines in America for the amount of space filled with fine Christian reading. We have been determined that common people, poor people, should be able to take THE SWORD OF THE LORD. We have been determined that Christians should be able to send this paper to loved ones and friends who needed it. It has cost a great struggle to make ends meet. The editor has never taken a penny of salary for his labors. The workers are sacrificial. We have used the best business management possible to keep THE SWORD OF THE LORD as inexpensive as possible.

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You may renew your own subscription at these remarkable prices and we urge you to do it at once. Send \$5.00 for a four-year subscription, or better yet, send \$10.00 for a nine-year subscription. (Continued on page 7)

The Second Coming of Christ

By Dr. John F. MacArthur
Eagle Rock 41, Calif.

What more wonderful theme could Christians dwell upon these days than the glorious prospect and hope of the second coming of our Lord and Saviour Jesus Christ! There are many texts that we could take as the basis of this message on the return of our Lord, but suffice it that we begin with that verse found in Acts 1:11, "This same Jesus shall so come in like manner as ye have seen him go."

No Event Greater

Now this old world has been the stage for many great events from creation, that glorious day the earth was born, to Christmas, that glorious day the Son of God was born. Yes, undoubtedly, there have been many wonderful events since that time, but I want to speak to you of an event more wonderful, in some respects, than even the first coming of Christ and certainly more wonderful than all the other events of time totaled together. That is, the glorious certainty and fact that our matchless, peerless, regal Lord Jesus Christ is one day coming back. Undoubtedly, this will be the most cataclysmic, the most momentous, the most overwhelming event of time and of history.

Bible Definite and Clear

The Bible is most emphatically clear on this doctrine. I would remind you, however, that the Bible does not say when, as to a specific day. Many men have made fools of themselves professing to be

wise at this point. Jesus distinctly said, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (Mark 13:32). In the light of these clear, definite words of the Lord Jesus Christ, we see that this leaves no room for speculation as to the exact day of Christ's return. He said, in His earthly limitation, that He did not know, that only God the Father knew, that that knowledge rested in the heart of the Father. However, though the Bible does not say exactly what date Christ shall return, it does distinctly say that He is to return, that He is coming again!

Repeated Reference to Blessed Hope

Where the first coming of Christ is mentioned once in the Word of God, we find the mention of the second coming eight times in proportion. Out of the twenty-seven books in the New Testament all but four of them mention the second coming of our Lord and Saviour. It is interesting to note, in passing, that only four of the New Testament books mention the Lord's Supper. Three whole books are devoted to this doctrine as their theme and subject—I and II Thes-



Dr. John MacArthur

salonians and the Book of Revelation. Our Lord's return is mentioned in 318 references in the New Testament and there are 1,845 direct references in the entire Bible.

Why Doctrine Neglected?

In the light of these considerations and the prominence of this truth in the Word of God, it is no wonder people ask, "Why is there not more preaching on this glorious theme?" Well, probably for two reasons. First, no doctrine has been more misused, abused, and vitiated, with perhaps the exception of the doctrine of the blessed person of the Holy Spirit. For, undoubtedly, it is one

(Continued on page 2)

The Artist and the Gipsy Girl



Many years ago in the old city of Dusseldorf, a town of Rhenish Prussia, there dwelt an artist by the name of Stenburg. A Roman Catholic, he had been taught their doctrines, but knew nothing of Christ as his own Saviour from the guilt and power of sin. He had been engaged to paint a great picture of the crucifixion, and this he was doing—not from any real love to Christ or faith in Him, but for money and fame. But in mercy God brought this man to know the wondrous love which led Jesus Christ to suf-

fer that awful death of the cross; and how this was done this story will tell.

One beautiful spring morning Stenburg was seeking recreation in the forest near Dusseldorf when he came upon a gipsy girl plaiting straw baskets. She was gifted with more than the usual beauty of her race, and Stenburg was so impressed by it, that he determined to engage her as a model for a picture of a Spanish dancing-girl. So he bargained with Pepita, for that was her name, to come thrice a week to his studio to pose as a model.

At the appointed hour she arrived; and as her great eyes roved round the studio she was full of wonder, while looking at the pictures. The large one (the crucifixion) caught her eye. Gazing at it intently, she asked in an awed voice, pointing to the figure in the center, "Who is that?"

"The Christ," answered Stenburg carelessly.

"What is being done to Him?"

"They are crucifying Him."

"Who are those about Him with the bad faces?"

(Continued on page 4)

"MAKE ME . . . A LITTLE CAKE FIRST"

By W. C. Moore
Editor, Herald of His Coming

"And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."—I Kings 17:8-16.

When will we Christians learn to do God's work in God's way? Elijah told the poor widow to see to it that he, the man of God, was taken care of FIRST, in the matter of food, and AFTER (I Kings 17:13), "make for thee and for thy son." This was God's plan for supplying His servant, Elijah's need,—and for supplying the need of the widow and her

son. God has not changed. His Word for us still is, "GIVE FIRST," "and it shall be given unto you." Luke 6:38. "Seek ye FIRST the kingdom of God, and His righteousness; and ALL these things (food and clothing) shall be added unto you." Matt. 6:33.

(Continued on page 10)

COMPASSION

Compassion! What a word, when spoken by our Lord To the great multitude, so weary, worn and tired. Compassion! sweet, tender are the words from His heart, Great yearnings to render blessings He would impart. Our God and Creator yearning for sinful men To turn from wicked ways and place their trust in Him. Helpless, sinful, dying men rend His loving heart, As blindly they wander, from love and grace depart. Compassion! See Him weep, His heart is weeping still For those of stubborn heart who will not seek His will.

—L. O. Vermillion



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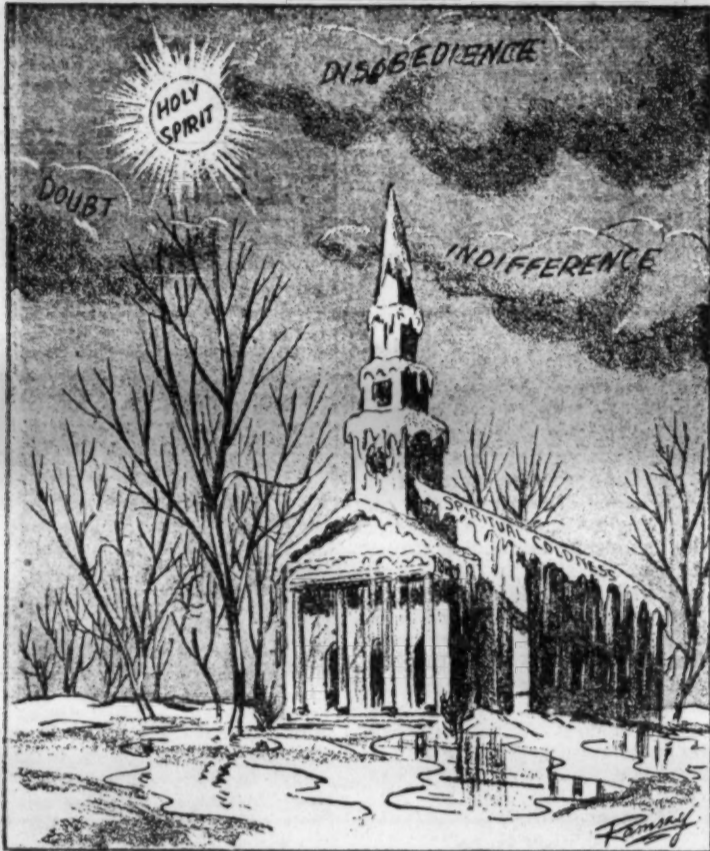
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WHEN THE SUN BREAKS THROUGH



The Second Coming

(Continued from page 1)

of the strategies of Satan, in these days, to darken the minds of men and women concerning the blessed truth of the Holy Spirit. It is another of Satan's strategies to cloud the future of the Christian so that he is not clear on the matter of Christ's return.

Then, secondly, some do not consider the doctrine of our Lord's return a practical one, but that reason vanishes like vapor, for time and experience have vindicated the fact that the blessed truth is one of the most practical truths in the Word of God. For as the scripture saith, "And every man that hath this hope purifieth himself, even as he (God) is pure." (1 John 3:3). Nevertheless, because of these two reasons, and as a result of them, there are many who know nothing of the glorious event for which everything has been preparing; yea, even creation groaneth and travaileth for the coming of this great day. This is the event for which and toward which all history has been moving; from the call of Abram to the Cross of Calvary, and the proclamation of the gospel to the ends of the earth.

Bible Becomes New Book

This is a truth, when believed in with the heart, that tends to draw one closer to God and make the Bible like a new book. Once a very lovely Christian lady who attended the church where I was pastor lay dying. On her deathbed talking to friends who gathered about her concerning the feelings and experiences of her heart on the brink of eternity, she said, "I feel like I'm there and you're here. I'm with them and see and hear from their point of view, and, because of that, my Bible has become a new book!" In other words, she had the point of view of heaven, even before she left this earth. It is also true that anticipating and expecting the Lord Jesus Christ and understanding the Word of God in the light of Christ's coming make the Bible a new book.

Christ's Return a Certainty

Now, first of all, I would like to mention the certainty, the absolute certainty of the coming of the Lord Jesus. Jesus said He was coming again. He said, "For the Son of man SHALL COME in the glory of the Father with his angels, and then he shall reward every man according to his works." (Matthew 16:27). Again our matchless Christ said, "And then SHALL APPEAR the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn." (Matthew 24:30). Jesus distinctly said that He was coming back again. You recall how the men in white apparel, standing on the Mount of Olives after Christ had ascended from the midst of the disciples, said to those broken-hearted men, "Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus shall so come in like manner as ye have seen him go." So, the testimony of those who are in heaven is that the Lord Jesus Christ is coming again. In fact, as we consider the writings of the Old Testament, we realize the prophets had, in many instances, more to say about the second coming of the Lord Jesus Christ than they did about the first coming.

Old Testament Prophecies Second Coming

Sir Isaac Newton, not only brilliant in the realm of science, but a great Biblical scholar, said, "There is scarcely a prophecy in the Old Testament concerning Christ that does not, in some way or other, relate to His second coming." As we think about it, Isaiah seems to sum up the testimony of the Old Testament prophets concerning Christ's coming when he says, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and establish it with justice and judgment from henceforth even for ever." (Isaiah 9:7). What a marvelous statement

Editor's Notes

Christmas and the New Year are past; we are now in 1952. With all my heart I pledge readers of THE SWORD OF THE LORD that we will stay true to the Bible this year. We will press upon Christians the duty of soul winning, the need to be separated and clean in life. We will teach the great and joyful fact that Christians may have the power of the Holy Spirit upon them to win souls. We will urge everybody to settle every problem by the Word of God. We will oppose sin and modernism and worldliness on every hand. We will try to make THE SWORD OF THE LORD the greatest Christian magazine in the world. God being my helper, I dedicate myself anew to the holy business of revival and soul winning and spreading the gospel throughout the world. I hope every reader will join me in that solemn pledge.

A Card From Ma Sunday

A card from Mrs. W. A. Sunday, widow of the immortal Evangelist Billy Sunday, is on my desk. I have kept it before me several days, enjoying it. Mrs. Sunday wrote December 26: "Christmas is over—I am at home of my younger grandsons, Paul Haines, Helen's only child. We had a wonderful Christmas, nine of us here Christmas Eve, and also at dinner. Today one goes back to Navy and others on way back to Chicago driving. I am staying on a few weeks. Have planned to be in Washington, D. C., during last week of Billy Graham's campaign there. May your blessings be multiplied. Mrs. W. A. Sunday."

May God bless dear Mrs. Sunday. She has been an inspiration and blessing to countless thousands.

Don't Forget to Pray for Washington, D. C., Revival

Billy Graham goes to Washington, D. C., for a city-wide campaign beginning January 13. This campaign is very important. We hope every reader will remember it in prayer. By the way, we treasure a beautiful red-leather-bound Scofield Bible which came as a Christmas gift from Billy Graham, with my name engraved in gold on the cover. We cherish his friendship and thank God for his great ministry. Pray for Billy Graham and his workers.

Christmas Cards From Japan

We were grateful for Christmas cards, greetings and letters from all over America and Canada.

that is! Seven hundred years before Christ was born, Isaiah, peering into the future, takes the pen of inspiration to write of the Messiah's second coming!

Testimony of Apostles

Certainly, anyone would admit, without any hesitation, that the apostles were students of the Word of God. As we review their miracle lives, passionately aflame for our matchless Lord, we realize that the driving, pleading, constraining power of their preaching was that they held up this inspiring truth. It was a light in the night. It was a guide in the darkness.

Suppose, in fancy, we were able to send a message to heaven today and ask for the Apostle Paul to come back to this weary, bloody, tottering, bewildered old world, in the midst of its trials, travail, and sorrow, and we would ask, "Paul, what can you tell

(Continued on page 8)

da. But we were especially grateful for many cards which came from readers of THE SWORD OF THE LORD in Japan. Usually these greeting cards came from native ministers to whom THE SWORD OF THE LORD goes as a gift from our Minister's and Missionary Fund. How the fellowship with our Japanese Christian brethren warms our heart!

Our Friends and Yours—the Advertisers

We believe it is wise and good to accept paid advertising in THE SWORD OF THE LORD from reputable firms. First, we believe that such advertising is a real favor to the readers. Most of the advertisements are from Christian schools, publishers of Christian books, or other supplies and services furnished by Christian people for Christians. We mean these advertisements to be a blessing and we hope you will take advantage of them for that reason.

Our standards from advertisers are so strict that we frequently see ads in other Christian papers which we have refused to accept. We do not knowingly advertise any book that is wrong in doctrine. We insist on seeing every book advertised so we may check as to the book's orthodoxy. We carefully check the reliability and honesty of our advertisers and have once or twice made good the losses sustained when there was a misunderstanding with advertisers. We do this work as unto the Lord and we want our readers to trust our advertisers. We believe they may be thoroughly relied upon.

But these advertisers do a great deal to make possible THE SWORD OF THE LORD. They pay a large part of the printing bills. Without them, THE SWORD would need to double its rates. So we ask you to regard every advertiser as our good friend and yours, and to patronize the advertisers whenever possible. And we urge that you be sure to say, "I saw your advertisement in THE SWORD OF THE LORD" when you order goods or make an inquiry of our advertisers. Thus you will show them that their advertising really pays, and thus you will help to prosper THE SWORD OF THE LORD. The advertisers are our friends and yours.

The Greatest Thing You Can Do for Us

The greatest thing you can do for THE SWORD OF THE LORD, the editor and his associates is to pray for us. I believe it is not asking too much when I plead that you, every day, regularly, bring THE SWORD OF THE LORD before God in prayer and plead with Him to prosper it. How my heart has been moved to get letters during the holiday season from people who say they ask God to give the editor wisdom and strength! This work is yours as well as ours. Without special wisdom, the leading and enabling of the Holy Spirit, we would be as weak as water. What mighty power there is in united prayer! Please pray for THE SWORD OF THE LORD every day in 1952!

By Popular Request!

These are revival days. Even the worldling today is revival conscious. So many of you loyal and faithful readers of THE SWORD OF THE LORD have wanted to have a part in the revival spirit sweeping over our country. You have prayed for the campaigns being held. You have kept your own list to pray over, probably. Perhaps you have wanted to send subscriptions to "America's Foremost Revival Weekly," and yet you found your list too long to cover at the regular subscription rate of \$2.00 a year.

It is for you—the faithful ones—that we have planned this campaign. The plan is simple; you pay \$2.00 for the first subscription, and \$1.00 for each one-year subscription thereafter. Now, at a mere \$1.00 each (after the first \$2.00 subscription) you can subscribe for unsaved loved ones, for Christian friends. That list you've prayed over, wept over, now can be a list for weekly blessing through THE SWORD OF THE LORD, through you. You can subscribe for almost twice as many for your money!

This is not for the superficial reader, of course, nor the lukewarm Christian. Only those who find their heart needs met in THE SWORD OF THE LORD each week will know what it can mean to others. Only those genuinely interested in revival, and in sacrificing to help bring it in individual lives, will want to have a part in this subscription campaign. So it is to you, the loyal, faithful ones, we make this earnest plea. Will you prayerfully consider what should be your part? Will you plan to do it, even at a sacrifice? We're making it as inexpensive as we possibly can—as easy as we can—and yet if you do what you ought to do, it probably won't be easy. If you send as many subscriptions as you ought to, it may pinch a little. It may mean giving up a luxury you'd planned on. But how wonderfully God rewards those who are willing to sacrifice for Him! We pray only that you'll let Him show you how long your subscription list should be, at these special rates.

We can't tell you what you should do; we'll have to leave that to the Lord to show you. There's only one more word of warning: the closing date of this campaign has been definitely set. After April 1, regular subscription rates go into effect again, and the same number of subscriptions will cost you almost twice as much. Don't let procrastination steal your opportunity to bless with a whole year of THE SWORD OF THE LORD!

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Sword Staff of Evangelists

Kenneth Chapman

Dec. 31-Jan. 13, Rev. James Watson, 287 Mark Street, Batesville, Ark.; Jan. 22-Feb. 3, Rev. Ray C. Garrett, Grace Baptist Church, 315 E. Myrtle Ave., Flint, Mich.; Feb. 4-Feb. 10, Founders Week, Chicago, Ill.

Ray Cutchin

Feb. 12-24, Rev. Truman Reeves, Beaumont Union Church, R. D. 2, Tunkhannock, Pa.

G. Covell Keenum

Dec. 30-Jan. 13, Rev. K. Crawford, 4381 Parker Road, Port Huron, Mich.; Jan. 14-27, Rev. E. S. Steenson, First Baptist Church, 307 N. Saginaw Street, Byron, Mich.

Claude McDonald, Jr.

Feb. 19-Mar. 2, Rev. Albert A. Lucchi, Baptist Church, 22 N. 6th St., West Terre Haute, Ind.; Mar. 4-16, Rev. Joseph Wood, Christian and Missionary Alliance Church, 68 N. Gallatin Ave., Uniontown, Pa.

Dolphus L. Price

Jan. 12-20, Rev. A. C. Smith, Eastside Baptist Church, Evansville, Ind.

James Threlfall

Jan. 6-20, Rev. Philip W. Horne, Simpson Creek Baptist Church, Bridgeport, W. Va.; Jan. 27-Feb. 10, Rev. Thurman Fuller, Calvary Baptist Church, 627 Pendleton Ave., Anderson, Ind.; Feb. 11-Feb. 24, Rev. Mark Dickerson, Berean Baptist Church, 15072 Washburn St., Detroit 21, Mich.

Eddie Wagner

Jan. 6-20, Rev. Roy Nelson, First Baptist Church, 542 W. 5th, San Pedro, Calif.; Jan. 22-Feb. 3, Rev. Ray Duggar, 2733 58th St., Sacramento, Calif.

These men on the Sword Staff of Evangelists have been called of God to do the work of an evangelist, and are willing to go wherever God clearly leads, to help in a revival campaign. Each of these God-called men have ability, are deeply spiritual and are successful soul winners. Each one is a proven evangelist. All have pastoral experience.

Everyone of these men is sound in Bible doctrine, believing in the complete inspiration of the Word of God, in the virgin birth, bodily resurrection and essential deity of Christ. They believe in Heaven and Hell, in regeneration by repentance and faith in Christ. They exalt the atoning blood of Christ. They teach a separated life for Christians. They believe Christians may have an endowment of Holy Spirit power for soul winning. They are prayerful, loving, believing, compassionate men, carefully chosen to represent The Sword of the Lord as our official evangelists.

For dates with any of these men of the Sword Staff of Evangelists, write Rev. Ralph E. Mucher, Field Secretary, Sword Staff of Evangelists, 214 West Wesley Street, Wheaton, Illinois.

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Parallel Lives

D. L. Moody and C. H. Spurgeon

By Rev. Eric W. Hayden

The two Greek philosophers, Heraclitus and Democritus, are sometimes known as the "weeping" and the "laughing" philosophers. They took as their fundamental principles Fire and Peace. Charles Haddon Spurgeon and Dwight Lyman Moody may be referred to as the "weeping" and the "laughing" preachers. Both men possessed a sense of humor and a healthy appreciation of the ludicrous that gave them their geniality of nature. More than that, it prevented their intense fire and enthusiasm from making them appear fanatical. Of Spurgeon it was said: "He can make them laugh and cry and laugh again in five minutes. His power was never equalled."

Not only in such harmless love of humor were these two so similar, Rev. A. Cunningham-Burley once wrote that he often wished he had a photograph of Spurgeon and Moody standing together like Goethe and Schiller on their pedestal in Wiemar. Without such a photo we can still assess from various sources their similarity of appearance. Both looked solid, heavy, and thickset in physique. A beard adorned each chin. Apparent weariness showed itself on both faces, and yet, in the presence of vast numbers waiting to hear the Gospel, they became transfigured men. As they explained the way of salvation their eyes shone and their tongues became things of fire. Their whole beings were inspired by the Spirit of God.

That was their common secret: both C.H.S. and D.L.M. had had a deep experience of the Holy Spirit. James, the brother of Charles said of him: "The power that God's Holy Spirit evidently gave to him made his early sermons perfectly marvelous." The late Sir William Robertson Nicoll, on being asked on one occasion the secret of Spurgeon's success, replied without an instant's hesitation, "The Holy Ghost." Dr. Scofield at the funeral service of Moody listed the secrets of his power and said that Moody's baptism of the Holy Spirit was as definite an experience as his conversion.

Their conversion experience was strangely similar. Moody, after trusting Christ, "thought the old sun shone a good deal brighter than it had before; . . . heard the birds singing in the trees; . . . fell in love with all creation." Spurgeon describes his immediate post-conversion of joy as "winter was past . . . flowers appeared in the heart . . . the time of the singing of birds was come." Maybe such similes sprang to their minds because of their mutual love for the open-air and the countryside. The beauty of nature was a perpetual source of delight to them both, and as work permitted they would go on excursions through the countryside. It was during these trips that Moody would confide in his intimate friends, suddenly breaking off, reining in, and pour out his heart and soul to God in prayer. Nothing pleased Spurgeon better than to go off for a jaunt through the lanes with two or three friends. On one such occasion he came upon a fallen log across his path and said to his companion, "Come, let us pray." The spontaneity of such prayers reveals to posterity how both men lived in an atmosphere of constant communion with their Heavenly Father. Such being the case, neither had need of long special seasons of "agonizing" prayer. Prayer for both men was a habit of mind—they prayed incessantly. It is interesting to note that Moody admitted that he was more deeply moved by Spurgeon's pulpit prayers than by his sermons.

Prayer and works go hand in hand. The capacity for work of both these giants was phenomenal. Spurgeon said to Mr. Alexander Balfour: "I suppose you think that a man who works 12 hours a day can get through a good deal of work? . . . I work 18!" No wonder he was referred to by a British workman as the hardest-working man in England. Moody told Sir Andrew Clark, the celebrated physician, that he preached three times a day, five days a week, and on Sundays four or five times.

Needless to say, a strong voice was necessary for such sustained work. Like Whitefield's, Moody's was so distinct that great crowds could hear him without difficulty. In the open air this was of primary importance, and both these men laid great emphasis on the open air witness. Often it was not preaching to crowds but simply personal evangelism. Moody would make opportunities to bring men to Christ, and in Chicago he was often seen accosting men in the street and asking:

"Are you a Christian?"

"It's none of your business."

"Yes, it is."

"Then you must be D. L. Moody!"

Walking London's streets in the vicinity of the Elephant and Castle Spurgeon could be seen talking to men in all conditions of life—from constables to coster-mongers on the one hand, and from cab-drivers to cholera victims on the other.

The subject of such conversations was ever the same—"Jesus." Moody had such a "vivid and large conception of Christ that he was bound to tell it

out." All that he ever preached or said could be blended into that one word "Jesus." Spurgeon wrote:

"Jesus! 'Tis a pearl dissolved, 'tis a sonnet rolled into a word, 'tis a great oratorio in five letters, 'tis the essence of music condensed into two syllables."

His last words in Exeter Hall one evening were "Jesus! Jesus! Jesus! Crown Him Lord of all!"

If either ever wanted another subject then it was grace. "Preach grace," once said Spurgeon to his students; "the buildings in which you preach were erected as monuments to the power of the doctrines of grace." Moody, when preparing a lecture on the same subject, became so excited that seizing his hat he dashed into the street and said to the first person he met: "Do you know what *grace* is?"

Such actions were bound to lead to severe criticism, both from the public and the Press. It is not surprising that Moody was labelled "Crazy Moody" and Spurgeon "The Pulpit Mountebank." Articles appeared in London Society papers about both preachers—often accompanied by contemptuous caricatures. They heeded it not, however; for them carping criticism was unimportant—soul-winning and saint-stirring were all-important. Referring to his Bible Institute Moody said, "It is a blessed thing to put live men into the work, for they set others to work." Spurgeon, of his College, wrote, "By that I multiply myself."

That one should found an Institute and one a College was to be expected, for they both believed in an educated ministry—although neither of them had a College education himself. Spurgeon began his "Pastors' College" in his own house—to which T. W. Medhurst went once a week to study theology with him. Moody, while waiting for a dormitory to be built, altered his own house to accommodate the 25 students who had turned up in place of an expected eight.

It was from this lack of early education in their own life that Moody conceived his school for boys and girls at Northfield, and Spurgeon his orphanage at Stockwell. In fact, both men began their Christian work among children—later it became extended to adults. Moody, with brother George, "secured" recruits for his village Sunday-school; later he rented a pew for encouraging church attendance among local youth; while the mission school of "hoodlums" in North Market Hall was soon extended to parents. To Spurgeon's Sunday-school the older people soon began to come, so that in no time the school almost became a church service. About both men Moody's words may be said: "I began with children. After a while they brought their parents. Then I noticed that about half the audience were adults."

They catered too for those who did not feel the call to a settled ministry, and yet desired some form of evangelistic witness. There was the Moody Bible Institute Colportage Association and the Spurgeon's Colportage Society.

Both Moody and Spurgeon travelled a great deal from their own home lands. The former visited and preached in Rome, Jerusalem, Cairo, Naples, Paris, Scotland and Ireland; the latter in Belgium, Germany, Switzerland, Holland, France, Italy, Wales, Scotland and Ireland. This must not give the impression of mutual opulence. Although Moody knew the value of money he never used it except for doing good. Spurgeon gave away very considerable money gifts from his Tabernacle congregation and died a comparatively poor man.

In some strange way they both had a premonition of death. Spurgeon, in no uncertain terms, preached his own memorial sermon in which he described "a concourse of persons in the streets waiting for his burial." Moody was known to have said, "Some day you will read in the papers that D. L. Moody is dead. Don't believe a word of it! At that moment I shall be more alive than I am now." During the memorial services Nature seemed to have been in accord. The sun came out for a brief instant and its rays fell upon Moody's casket. At Spurgeon's graveside "a little patch of blue sky appeared," and a dove flew from the direction of the Tabernacle towards the tomb.

Much more could be written about these two princely preachers and many more parallels could be drawn: the effect of the Chicago fire on Moody, and the false "fire" of the Royal Surrey Gardens on Spurgeon; their appearances on the Y.M.C.A. platforms; and their genius for turning disturbances in meetings to good account—the "lost child" passed up to Moody on the platform, and the dying woman in Spurgeon's Tabernacle. Suffice it to say this, in the words of Dr. Cuyler:

"Of one thing I feel sure, and that is, if another book of the Acts of Christ's faithful Apostles were to be written, probably the largest space in the record of the nineteenth century would be given to the soul-saving work of Charles H. Spurgeon and Dwight L. Moody."—From *The Baptist Times* London

"The Wicked Shall Be Turned Into Hell"

By Bishop J. C. Ryle

Let others hold their peace about Hell if they will: I dare not do so. I see it plainly in Scripture, and I must speak of it. I fear that thousands are on that broad road that leads to it, and I would fain arouse them to a sense of the peril before them.

What would you say of the man who saw his neighbor's house in danger of being burned down, and never raised the cry of "Fire"? Call it bad taste if you like, to speak of Hell. Call it charity to make things pleasant and speak smoothly, and soothe men with a constant lullaby of peace. From such notions of taste and charity may I ever be delivered! My notion of charity is to warn men plainly of their danger. My notion of taste is to declare all the counsel of God. If I never spoke of Hell, I should think I had kept back something that was profitable, and should look on myself as an accomplice of the Devil.

Beware of new and strange doctrines about Hell and the eternity of punishment. Beware of manufacturing a God of your own—a God who is all love, but not holy—a God who has a Heaven for everybody, but a Hell for none—a God who can allow good and bad to be side by side in time, but will make no distinction between good and bad in eternity. Such a God is an idol of your own, as really as Jupiter or the monstrous image of Juggernaut—as true an idol as was ever molded out of brass or clay. The hands of your own fancy and sentimentality have made him. He is not the God of the Bible; and besides the God of the Bible there is no God at all. Your heaven would be no heaven at all. A heaven containing all sorts of characters mixed together indiscriminately would be miserable discord indeed. Alas for the eternity of such a heaven! There would be little difference between it and Hell. Ah reader, there is a Hell! Take heed lest you find it out too late.

Beware of being wise above that which is written. Beware of forming fanciful theories of your own, and then trying to make the Bible square with them. Beware of making selections from your Bible to suit your taste—refusing, like a spoilt child, whatever you think is bitter—seizing, like a spoilt child, whatever you think sweet. What is all this but taking Jehoiakim's pen-knife and cutting God's Word to pieces? What does it amount to but telling God that you, a poor, short-lived worm, know what is good for you better than He? It will not do; it will not do. You must take the Bible as it is. You must read it all, and believe it all. You must come to the reading of it in the spirit of a little child. Dare not to say, "I believe this verse, for I like it; I receive this, for I can understand it; I refuse that, for I cannot reconcile it with my views." "Nay, but, O man, who art thou that repliest against God?" By what right do you talk in this way? Surely it were better to say, over every chapter in the Word, "Speak, Lord, for thy servant heareth." Ah reader, if men were to do this, they would never try to throw overboard the doctrine of the eternal punishment of the wicked. "And these shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25:46).

(Published as a tract by Loizeaux Brothers, 19 West 21st Street, New York.)

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to a preacher
this year?

Famous Sacred Paintings In Bob Jones University Museum And Art Gallery

By the Editor

Bob Jones University in Greenville, South Carolina, is rapidly becoming a famous center of art and culture with the strongest Christian emphasis. The strong emphasis on the fine arts and leadership training has been strengthened with the opening on Thanksgiving Day of a new museum and art gallery building. Twenty-eight original sacred paintings by old masters are already permanently housed in this new building.

The State, leading South Carolina newspaper, ran the following account of the opening of this art gallery with a four-column headline and picture.

Twenty-eight original sacred paintings recently acquired by Bob Jones University were on display for the first time on Thanksgiving day, when the new Bob Jones University museum and art gallery were opened to the public.

The gallery, which includes the works from the French, Spanish, Florentine, Neapolitan, Austrian, and Venetian schools, is located in the museum building which was constructed to house the Bowen collection of Biblical antiquities presented to the university in 1943 by Mr. and Mrs. Frank Bowen. Outstanding among the works are those by Botticini, Giordano, El Greco and Tintoretto.

THESE GREAT religious paintings were collected and hung at Bob Jones University for the benefit of the university students, and it was to them that Dr. Jones, Jr., addressed his remarks that "Bob Jones University believes that nothing is too good for God, and here on these walls you see great talent employed in His service. We want you to enjoy these pictures as well as be blessed by them . . . Come back again and again to look at the pictures. After you have formed a general acquaintance with them all, concentrate on them one by one. Your appreciation and understanding of art will grow, your life will be enriched and your culture increased as great masters long gone to dust speak to you of their faith and their dreams—reveal to you something of their own personalities.

"You will realize more and more how universal is the message of the Word of God in its appeal to human hearts in every generation. You may not be artists yourselves, but you have eyes to see and hearts to appreciate and souls to respond. It is my prayer that each of you will find here something

which will make your lives more richly revealing of our Lord Jesus Christ."

COLLECTION of the paintings was done by Dr. Jones, Jr., with the assistance of Carl Hamilton, the well-known connoisseur of New York, as well as Bertram Newhouse and his two sons, Julius Weitzner, E. and A. Silberman, and David Koetser. The presently hung group of pictures will form the nucleus of the permanent collection of religious art which will be built at the university.

Among the most outstanding paintings are El Greco's "The Crucifixion" and "Christ Bearing the Cross"; Tintoretto's "Christ in Gethsemane"; Luca Giordano's "The Mourning for Christ," "The Annunciation," and "Christ Cleansing the Temple"; and Botticini's "Madonna and Child with Infant St. John and Angels."

EL GRECO'S "The Crucifixion" was acquired in England and arrived in this country just in time for the opening of the gallery. Signed in Greek characters and dated 1569, it is called by Thieme-Becker "the earliest known signed work of El Greco."

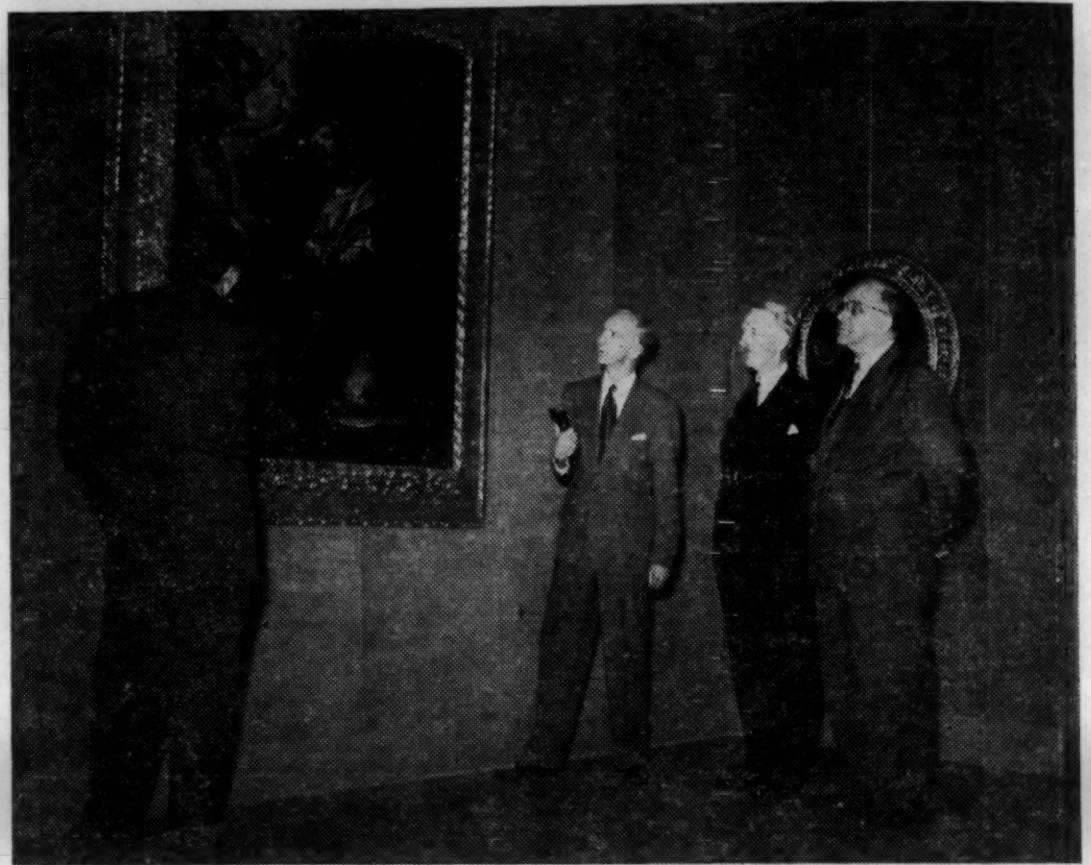
Tintoretto's "Christ in Gethsemane" was brought to this country from Munich, where it was for many years the part of a great private collection, and is one of the best examples of Tintoretto's religious art now in the United States.

Botticini's tondo, or round picture, "Madonna and Child with Infant St. John and Angels," was formerly in the collection of the Kings of Hungary and hung in the royal palace at Budapest. In 1868, it passed into the collection of Count Ambroszy Migaszy, where it remained for many years before coming to America.

"The Annunciation" by Giordano hung for a century in the palace of the Counts Harrach and is one of three paintings recently sold by the Dowager Countess Harrach in this country.

"Christ Cleansing the Temple," painted by this same artist who is credited with more than five thousand pictures, was purchased in London and is one of three works which are now en route from Europe to this country.

STATUARY included in the gallery are "Madonna and Child" from seventeenth century France, "Kneeling Figure" of Latin America origin about 1700, and "Virgin



Dr. Bob Jones, Jr., shows Dr. Oswald J. Smith, Lt. Gen. Sir Arthur Smith, and Dr. Elwin Wright Tintoretto's "Christ in Gethsemane," which is among the thirty sacred original paintings in the Bob Jones University Art Gallery.

and Child" of late fifteenth century Germany.

The Bowen collection, valued at \$300,000, contains antiquities from Palestine, Syria, Lebanon, Egypt and Trans-Jordan. It also contains several articles from the royal tombs of Egypt which were se-

cured from Sir Flinders Petrie, as well as collections of various kinds and models of Palestinian life. Removal of the museum into its new \$125,000 building will provide much needed additional reading rooms in the Mack library, where the museum has been located.

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The Artist and the Gipsy

(Continued from page 1)

"Now, look here," said the artist, "I cannot talk. You have nothing to do but stand as I tell you." The girl dared not speak again, but she continued to gaze and wonder.

Every time she came to the studio, the fascination of the picture grew upon her. Then again she ventured to ask a question, for she longed to learn more of its meaning.

"Why did they crucify Him? Was He bad, very bad?"

"No, very good."

That was all she learned at one interview, but it added a little to her knowledge of that wonderful scene.

At last, seeing she was so anxious to know the meaning of the picture, Stenborg one day said, "Listen: I will tell you once for all; and then ask no more questions;" and he told her the story of the cross—new to Pepita, though so old to the artist that it had ceased to touch him. He could paint that dying agony, and not a nerve of his quiver; but the thought of it wrung her heart. Tears filled her eyes, and she could hardly control her emotion.

Pepita's last visit to the studio had come. She stood before the great picture, loth to leave it. "Come," said the artist, "here

is your money, and a gold piece over."

"Thanks, Master." Then, again turning to the picture, said: "You must love Him very much when He has done all that for you; do you not?"

Stenborg could not answer. Pepita with a sad heart went back to her people. But her words pierced Stenborg like an arrow. God's Spirit sent the gipsy girl's words home to his heart. He could not forget them. "All that for you," rang in his ears. He became restless and sad. He knew he did not love the crucified One; and Rome can give no real rest to the troubled heart. Her votaries rarely know the peace of God.

Some time after this Stenborg was led to follow a few poor people who gathered in a retired place to hear the Bible read and the gospel preached. There for the first time he met those who had a living faith, and heard the simple gospel. He was made to realize why Christ hung upon the cross for sinners; that he was a sinner, and therefore Christ was there for him, bearing his sins. Thus God led the artist to the knowledge of salvation and he began to know the love of Christ

(Continued on page 11)

"My question had only ONE answer..."

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CLEANSING FROM ALL SIN and THE PURE IN HEART

By the late Dr. H. A. Ironside,
Long pastor, Moody Memorial Church, Chicago

"Blessed is the man whose transgression is forgiven, whose sin is covered [or, atoned for]. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."
—Ps. 32:1, 2.

"Blessed are the pure in heart: for they shall see God."—Matt. 5:8.

Different as they may seem to be in subject-matter, the two passages just quoted are most intimately linked together. The blessedness therein described belongs to every one who has honestly turned to God in repentance and trusted the Lord Jesus Christ as Saviour whose precious blood cleanseth from all sin.

Those who fancy they see in this wondrous cleansing an advance on Paul's declaration that "by Him all that believe are justified from all things," thereby betray their ignorance of Scripture and their low thoughts of the value attached by God to the atoning work of His beloved Son. When we speak of justification, we think of the entirety of sin and of sins, from the charge of which every believer is eternally freed. On the other hand, the thought of cleansing suggests at once that sin is defiling, and, till purged from its defilement, no

soul can look up to God without guile, and thus be truly pure in heart.

The blessedness of Psalm 32 is not that of a sinless man, but of a man who, once guilty and defiled, has confessed his transgression unto the Lord and obtained forgiveness for the iniquity of his sin. But he has also found in the divine method of cleansing from the defilement of sin, that henceforth the Lord will not impute sin to the one whose evil nature and its fruit have all been covered by the atonement of Jesus Christ. True it is that David looked on in faith to a propitiation yet to be made. We believe in Him who has in infinite grace already accomplished that mighty work whereby sin is now forgiven and iniquity purged. God is just, and cannot forgive apart from atonement. Therefore He justifies the ungodly on the basis of the work of His Son. But

God is holy likewise, and He cannot permit a defiled soul to draw nigh to Him; therefore sin must be purged. The two aspects are involved in the salvation of every believer.

He who is thus forgiven and cleansed is the man in whose spirit there is no guile; he is the one who is pure in heart. He has judged himself and his sins in the presence of God. He has nothing now to hide. His conscience is free and his heart pure because he is honest with God and no longer seeks to cover his transgressions. All has come out in the light, and God Himself then provides the covering; or, to speak more exactly, God, who has already provided the covering, brings the honest soul into the good of it.

This is the great theme of I John 1:5-10, to which we must now turn. For the reader's convenience, I will quote it in full: "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us." Immediately he adds (though, unfortunately, the human chapter-division obscures the connection), "My little children, these things write I unto you that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for [the sins

of] the whole world" (chap. 2:1, 2).

This, then, is "the message," the great, emphatic message, of the first part of John's epistle—that "God is light," even as "God is love" is the message of the last part.

How solemn the moment in the soul's history when this first great fact bursts upon one! "God is light, and in Him is no darkness at all." It is this that makes all men in their natural condition, unsaved and unforgiven, dread meeting Him who "seeth not as man seeth," but is a "discerner of the thoughts and intents of the heart."

When Christ came the light was shining, enlightening all who came in contact with it. He was Himself the light of the world. Hence His solemn words, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John 3:19-21). The unrepentant soul hates the light, and therefore he flees from the presence of God who is light. But he who has judged himself and owned his guilt and transgressions, as David did (in Psalm 32), no longer dreads the light, but walks in it, fearing no exposure, for he has already freely confessed his own iniquity. The day of judgment can hold no terror for the man who has previously judged himself thus, and has then, by faith, seen his sins judged by God upon the person of His Son, when made sin upon the cross. Such a man walks in the light. If any claim to be Christians and to enjoy communion with God who are still walking in the darkness, they "lie, and do not the truth."

But if we have been thus exposed—if we turn from darkness to light and walk therein—then "we have fellowship one with another;" for in that light we find a redeemed company, self-judged and repentant like ourselves, and we know that we need not shun further manifestation, for "the blood of Jesus Christ His Son cleanseth us from all sin."

We must not pass hastily by this much-abused and greatly misapplied passage. It has been made to teach what is utterly foreign to its meaning. Among the general run of "holiness" teachers, it is commented upon as though it read: "If we walk up to the light God gives us as to our duty, we have fellowship with all who do the same; and having fulfilled these conditions, the blood of Jesus Christ His Son washes all inbred sin out of our hearts, and makes us inwardly pure and holy, freeing us from all carnality."

Now if this be the meaning of the verse, it is evident that we have all a large contract to fulfill ere we can ever know this inward cleansing. We must walk in a perfect way while still imperfect, in order to become perfect! Could any proposition be much more unreasonable, not to say unscriptural?

But a serious examination of the verse shows there is no question raised in it as to how we walk. It is not a matter of walking according to the light given as to our duties; but it is the place in which, or where, we walk that is emphasized: "If we walk in the light." Once we walked in the darkness. There all unsaved people walk still. But all believers walk in that which they once dreaded—the light; which is, of course, the presence of God. In other words, they no longer seek to hide from Him, and to cover their sins. They walk openly in that all-revealing light as self-confessed sinners for whom the blood of Christ was shed.

Walking thus in the full blaze of the light, they walk not alone, but in the company of a vast host with whom they have fellowship—for all alike are self-judged, repentant souls. Nor do they dread that light and long for escape from its beams; for "the blood of Jesus Christ," once shed on Calvary's cross, now sprinkled upon that very mercy-seat in the holiest from whence the light—the Shekinah—glory—shines, "cleanseth us from all sin." Literally, it is, "cleanseth us from every sin." Why fear the light when every sin has been atoned for by that precious blood?

The moment the soul apprehends

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CONTENTS

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Holiness: The Great Desideratum
Sunshine and Clouds
The Struggle Ended
Observations on the Holiness Movement

Part II — Doctrinal

Sanctification: Its Meaning
Sanctification by the Holy Spirit—Internal
Sanctification by the Blood of Christ—Eternal
Sanctification by the Word of God—External
Results

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this all fear is gone. Mark, it is no question of the blood of Christ washing out my evil nature—eliminating "sin that dwelleth in me"—but it is that the atoning work of the Son of God avails to purge my defiled conscience from the stain of every sin that I have ever been guilty of. Though all the sins that men could commit had been laid justly to my single account, yet Christ's blood would cleanse me from them all!

He therefore who denies his inherent sinfulness, and declares he has not sinned, misses all the blessing stored up in Christ for the one who comes to the light and confesses his transgressions. It is perhaps too much to say that verse 8 refers to holiness professors; yet such may well weigh its solemn words: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Primarily it describes such as ignore the great fact of sin, and would dare approach God apart from the cross of Christ. They are self-deceived, and know not the truth.

But it is surely serious enough to think of real Christians joining with these, and, while still in danger of falling, denying the presence of sin within them. Far better is it to say, honestly, with Paul, "I know that in me (that is, in my flesh,) dwelleth no good thing" (Rom. 7:18).

The great principle on which God forgives sin is declared in verse 9. "If we confess," He must forgive, in order to be faithful to His Son, and just to us for whom Christ died. How blessed to be resting, not only on the love and mercy of God, but on His faithfulness and justice too! To deny that one has sinned, in the face of the great work done to save sinners, is impious beyond degree; and the one who does so is stigmatized by that most obnoxious title, "a liar!"

These things are written that believers might not sin. But immediately the Holy Spirit adds, "If any man sin, we [that is, we Christians] have an advocate with the Father, Jesus Christ the righteous." My failure does not undo His work. On the cross He died for my sins in their totality; not merely the sins committed up to the moment of my conversion. He abides the effectual propitiation for our sins, and, for the same reason, the available means of salvation for the whole world. Trusting Him, I need hide nothing. Owning all, I am a man in whose spirit there is no guile. Living in the enjoyment of such matchless grace, I am among the pure (or single) in heart who see God, revealed now in Christ.

To be pure in heart is therefore the very opposite of double-minded.

(Continued on page 11)

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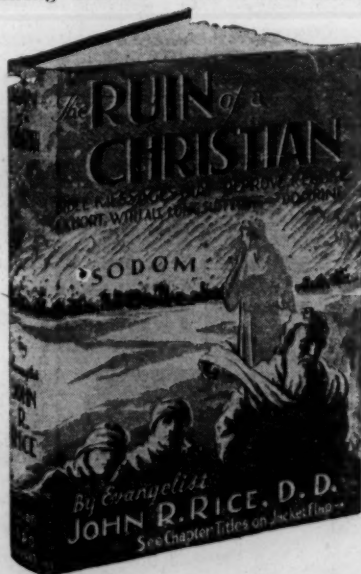
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Using Tracts To Win Souls

By Evangelist John R. Rice

The word *tract* usually means any small pamphlet of a religious nature. Originally tracts were book length but inexpensively printed, used in both political and religious controversies. But more and more the term has been used of Christian messages in print, particularly inexpensively-printed messages for wide distribution. The tendency has been to make them short, probably to save expense.

Enormous good has been done by tracts, and it is a pity that usually they are so carelessly used, and that so many good opportunities to use tracts for the salvation of souls and the edifying of believers should be wasted.

In this brief article I should like to give some warnings about misuse of tracts, would like to name some good tracts and tract publishers, and suggest how to use tracts to win souls.

I. Warnings About Misuse of Tracts

First warning—do not let tracts take the place of personal soul-winning efforts.

The carnal man would like to make a routine of all Christian service and worship. It is easy to get men to memorize printed prayers, to get people to go through formal religious services, to do routine things for which one hopes to get credit in Heaven. It is not always easy to get Christian people to take soul winning to heart and work at it with tears and burden and prayer and sacrifice.

It is easy to see, then, why many people use tract distribution as an excuse for not doing the harder but much more effective work of personal soul winning. We hate to face a sinner, to urge upon him the need for personal faith in Christ. We hate to take the Bible and show a man his sin, show him that his hopes of being saved by church membership, or baptism, or a good moral life are false. We hesitate to face the rebuke and the sneers and laughter of those who despise the Lord Jesus. So many, many timid souls, who love God and want to win souls, simply pass out tracts or leave them where people may pick them up, and think they have done their duty in soul winning. But they have not done their duty! Every Christian ought to press the matter of salvation on lost sinners in personal conversation.

Tracts can greatly help. A nice tract offered with a friendly smile and a kind word often opens the door to earnest conversation about Christ. Many a time I have handed my little booklet, "What Must I Do to Be Saved?" to one I met and said, "Do you know the answer to this question?" That may start the conversation. Or I may say, "Here is a message which has been printed in eight or ten languages and millions of copies have been spread. I think you will like it." A tract may often introduce the subject.

Sometimes one may read a tract with an unsaved person on the streetcar or train or bus, calling attention to certain facts clearly taught in the tract, and reinforced by Scriptures. Thus one may hear the objections of the reader and answer them. A tract is good to start the conversation and good to help strengthen the hand of the would-be soul winner. And sometimes when I leave a lost man after earnestly trying to win him and failing, I press in his hand my booklet, "What Must I Do to Be Saved?" and insist that he promise to read it, and to earnestly, prayerfully, consider his state before God. Yes, tracts go well with personal soul winning but they never take the place of personal soul winning.

The easy way is not always the best way. Nothing in the world takes the place of personal contact and I would never want to encourage anybody to think that they are doing all they ought to do when they simply give out tracts. Personal soul winning is far more important and does far more good. One can combine it with tract distribution to great effect, but tract distribution ought never to take the place of per-

sonal, earnest conversation, urging people to turn to Christ and showing them from the Word of God how to be saved, and why they need to be saved.

Second warning—cheaper and shorter tracts will not do the work of nicely-printed, Scriptural messages which deal more thoroughly with the question discussed.

Millions of short tracts are given out. Some of them are very, very Scriptural like "Six Things God Wants You to Know" but they are not long enough to impress the mind and convince the reader, and bring salvation, in most cases. I believe that millions of shorter leaflets given out will not win as many souls as a few hundred longer and more attractive booklets or pamphlets. The tracts that have won the most souls have been usually longer tracts. For example, the famous tract, *Safety, Certainty and Enjoyment* or *What Class Are You Travelling?* is a sermon-length message. It has resulted in many, many thousands of souls finding peace with Christ. It is by an English evangelist, George Cutting. *God's Way of Salvation* by Alexander Marshall is usually printed in thirty-two pages. *The Reason Why*, by R. A. Laidlaw of New Zealand is larger still. My own booklet, "What Must I Do to Be Saved?" has twenty-four pages. The very best results have been gotten by thoroughly Scriptural messages long enough to convict and convince sinners.

If an evangelist should preach a five-minute sermon, generally he would not get anybody saved. It costs something to win souls and the same principle works in preaching and in tract distribution.

This morning I had a letter from a woman saved through my sermon pamphlet, "The Angel's Christmas Message." It is put out in expensive crystallon paper cover, nice paper, printed in blue, thirty-two pages, selling for twenty-five cents, five copies for a dollar. Yet twenty cents spent for this booklet would probably come nearer to winning a soul than twenty-cents' worth of smaller tracts given to many people. My large pamphlet, *Bible Facts About Heaven*, with eight chapters, sixty-four pages, has won hundreds of souls from whom we have heard. Probably the same amount of money invested in small leaflets such as are usually given out would not win as many souls as have been won to Christ through this pamphlet.

There is now a tendency to print tracts in much more attractive form with pictures and colored ink on nice paper. Just as a preacher ought to wear a tie and have his suit pressed and look nice, so the tract, the preacher on paper, ought to be nice appearing and neat and attractive. We ought to be willing to put the money and the time into getting out better messages in print. Short, cheap tracts do not do as much good as larger and better printed material does.

Third warning—the message in the tract ought to be the very best possible. I know of a good many people who write tracts, who never win a soul. It seems shocking to me that one who is not prepared to stand in the pulpit and preach the gospel would think that he is prepared to write a tract that would be blessed.

One who is not prepared to go and win people face to face, thinks that he can write a warning and print it and scatter it to multitudes, that may turn them to Christ. No, it takes a divine call and a divine anointing, and it takes clear Bible preaching to win souls whether in print or by word of mouth. God has work for every Christian to do, it is true. But the average Christian would do much better to give out a tract written by some well-known, Spirit-filled man of God who is successful in soul winning than to give out a tract written by himself, the worker. What I have said about cheaply-printed tracts is even more true about cheaply-written tracts. A tract, to be blessed, ought to be written by some man anointed of God and experienced in soul winning. One who does not have God's message for personal soul winning or public soul winning certainly will not likely have God's message for tract soul winning. Use a proven tract, one that is being blessed of God already instead of writing your own, unless you are already a proven soul winner, with a proven message from God.

II. Some Good Tracts and Tract Publishers

Here I can mention only a few of the many tract publishers. Thank God for every one who gets out the gospel with loving heart and with prayers and sacrifice. But we believe that these tracts and tract publishers that we name will be helpful.

1. *God's Simple Plan of Salvation* by Ford Porter is a wonderful short tract. It is serious, it is full of Scripture, it is blessed of God. I think it is the most successful of the shorter tracts. Brother Porter tells me that altogether the Berean Gospel Distributors have published nearly 33 million tracts. *God's Simple Plan of Salvation* has been translated into at least thirty-two languages and most of those 33 million copies have been this one, I understand. Thousands of conversions have been reported. You may get copies from Berean Gospel Distributors, P. O. Box 891, Indianapolis 6, Indiana. The work is supported by free-will offerings.

2. Loizeaux Brothers' Bible Truth Depot, at 19 West 21st Street, New York 10, New York, has been a pioneer in tract distribution in America. They have on the whole published the highest quality tracts, and for long periods of time. They specially believe in using Scriptures in tracts. Some of these Loizeaux tracts have had an amazing circulation. *God's Way of Salvation* by Alexander Marshall (over 3 million); *The Reason Why*, by R. A. Laidlaw, the J. C. Penny of New Zealand, being a businessman's message to his employees (over 10 million); while *Safety, Certainty and Enjoyment* has been published in Dutch, Finnish, French, Gaelic, German, Italian, Norwegian, Portuguese, Spanish, Swedish and Welsh, as well as in English. And of course, *Daniel Mann* continues to be a perennial favorite. *Safety, Certainty and Enjoyment* is one of the best tracts in the world for establishing Christians in the assurance of salvation. Those doubting their salvation should send three cents to the publishers for a copy. I like the Loizeaux tracts very, very well.

3. The American Tract Society gets out sound, good tracts by orthodox, well-known godly men. We are glad to have the following letter from Mr. Henry G. Perry, executive secretary.

"It is a joy to know that your magazine is devoting an entire issue to the ministry of tracts,

which we feel will do much to encourage Christians to distribute gospel leaflets. We've received several thrilling letters just within the past few weeks concerning salvation through the use of tracts. One young girl wrote, 'After finishing reading "About Face" I bowed my head and accepted Jesus Christ as my Saviour.' Another woman in Illinois wrote for Christmas tracts and said, '...So many have lost the true meaning of Christmas and would like to do as you suggest; enclose tracts with my Christmas cards...I had the blessed privilege of seeing some accept the Lord this very way from those I got from you last year.' An 18-year-old high school lad in Ohio wrote us the beginning of the month and said, 'I'm warming up now trying to win others to Jesus Christ in my high school. I passed out 40 of the Bill Bryson testimonies the other day and one of my favorite buddies accepted Jesus after reading the tract and talking with me.' One of our most precious Christmas presents this year was a letter from a teenage girl in Japan, who was handed one of our Japanese tracts. She wrote, in part: 'Small piece of paper can lead to God. I was unknown girl, but when I heard preach I became to know more better about the Lord and I cried for His generosity and His eternal love. I was saved completely. You made me to say Galatians 2:20 that my faith become more clear. I can't forget this all my life. I am crucified with Christ. I give message life to my village people. I pray, all become Christians.'"

You may write the American Tract Society, 21 West 46th Street, New York 19, New York, for sample tracts and prices.

4. The Big Brother Tract Band is a missionary organization, Bruce C. Dodd, director, Box 888, Akron 9, Ohio. With them are the Christian Military Men's Committee for Soul Winning, the same address. This work is four years old. It does not follow the usual pattern for tract distribution. The results come primarily from the personal follow-up work. Christian people send in the names of loved ones and friends who are unsaved. Each of these people receives a personalized letter and a tract once a month for six months. Then a missionary makes a personal call. Those who are not interested are dropped from the mailing list. Those who are interested are continued on the list and are visited twice a year until they confess Christ as Saviour or definitely show themselves uninterested. Sponsors supply the names and pay \$5.00 per year per name, for the letters, tracts and the personal visits made to the unsaved person.

5. Dr. Norman B. Harrison has written a very helpful tract, *The Way of Life*, which sells for twenty cents a dozen, and may be ordered from the Harrison Service, Inc., 3112 Hennepin Avenue, Minneapolis 8, Minnesota. The copy that I have states that 2,600,000 have been printed and it is an old copy.

6. Moody Press, a department of Moody Bible Institute, has done a great work with tracts. Originally this work was carried on under the name of The Bible Institute Colportage Association. It was founded by D. L. Moody himself. The principal work through the years has been in paperback books of about 128 pages each. They include sermons by Moody, Torrey, and other famous soul winners as well as some Christian stories. I believe that these larger books (now selling at 35c each) will often do

more good than a large amount of smaller tracts. The books are attractively printed. I feel honored that my book, *The Soul-Winner's Fire*, is published in this series.

The Moody Press also publishes the Evangel series, thirty-two-page pamphlets that sell, I think, for fifteen cents. They also have many tracts and publish a nice edition of my booklet, "What Must I Do to Be Saved?"

For information or catalog you may write Moody Press, 820 N. LaSalle Street, Chicago, Illinois.

Good News Publishers, 411 South Wells, Chicago, Illinois, prints millions of attractively-printed tracts. They are orthodox, usually short ones.

Pickering Inglis, Christian publishers in England have had a wide tract ministry.

And we ought not to close the article without mentioning my own booklet, "What Must I Do to Be Saved?" which has been greatly used of God. Nearly 5,000 people have written to say that they have been saved through the English edition of this tract and thousands more have been saved through the booklet in Japan, India, Spain, and various foreign countries. This booklet sells for \$2.00 a hundred in English, or you may have sample copies free. Those who solemnly promise to give the booklet only to those who promise to read it, may upon this solemn promise have copies for free distribution.

III. Suggestions About the Use of Tracts

I want humbly to make some suggestions about the use of tracts.

1. Get the best tracts. Do not use cheap tracts and do not use those that are too short. Get tracts or pamphlets large enough and attractive enough to get results for God. I suggest that you get a list of the *Sword of the Lord* series of fifteen-cent pamphlets. Many of them are specially effective in getting people converted. Other good tracts and pamphlets are mentioned in this article. Use the best.

2. Do not fail to personally speak to people about Christ whenever possible. Sometimes one must leave a tract without conversation but the best results will come from personal conversation and earnest entreaty and (Continued on page 7)

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Yes, there is a correct and incorrect way to use gospel tracts.

If you were benefitted by Dr. Rice's article on the subject of tracts and want a summary of helpful hints, send today for this free attractive four-page leaflet.

American Tract Society

21 West 46th Street,
New York City 36, New York

Using Tracts to Win Souls

(Continued from page 6)

the use of the Bible, along with tracts.

3. Make tract distribution a matter of real earnest prayer. Ask God for guidance as to what tract you should give out. Sometimes a worker will indiscriminately pass out a sermon on the plan of salvation to crowds including many Christians. Every now and then I get a letter in which is some tract addressed to the unsaved. Nobody in my office is unsaved and that is a tract wasted. Sometimes people send me tracts against smoking or drinking. I do not smoke or drink and so those tracts are misplaced. But if somebody should write me a personal letter and enclose a devotional tract and say, "Brother Rice, this tract greatly comforted my heart and helped me and I wanted you to see it," then the tract might very well be a great blessing to my heart. Carefully-selected tracts, and used with much prayer, ought to be expected to bring real blessing and fruit for Christ.

4. In my judgment a tract that is of sermon length with a decision form, making clear exactly how one is to trust Christ and giving one an opportunity to say that he does trust Christ, is better than one without such a coupon. And anything that gets the reader to write for more information or to write to express his decision is better. It allows for a follow-up, and it brings more concrete results. A sermon without a public invitation to accept Christ does not get as many people saved as a good sermon with the appropriate public invitation. So such an invitation ought to be used where possible. I think, in gospel tracts.

In closing let me say that anybody can give out tracts. What a wonderful privilege that you can take any friend to hear D. L. Moody preach by giving him one of D. L. Moody's sermons in print. Or you can make plain to him the plan of salvation by some gospel booklet, carefully written. You may not know how to tell it all, yourself, but with loving care you can get a friend or a bare acquaintance to read a gospel message in print.

Another great thing in favor of such gospel literature is that it is inexpensive. For \$2.00 you can get a hundred copies of the booklet, "What Must I Do to Be Saved," and for similar prices you

TRACTS FOR DISTRIBUTION by individuals, groups, or organizations in lots of 25, 50, or more. A "Jesus Never Fails" badge will be sent to all who promise to wear it and distribute the tracts.

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can get *Safety, Certainty and Enjoyment, or God's Way of Salvation*, and other such useful messages. Or you may spend fifty cents for a copy of *Bible Facts About Heaven*, and lend it from one reader to another. Most likely you can find some hungry heart who will be able to find Christ through the booklet if you carefully spread it about. Any-

body can help win souls through tracts. Why not make it a part of your resolution for 1952 that you will prayerfully, earnestly, persistently use tracts in soul winning?

I suggest that you write today for a sample copy of "What Must I Do to Be Saved?," twenty-four pages, which you may have free by writing the Sword of the Lord Publishers, Wheaton, Illinois. Other tract distributors likewise will be glad to send you samples of their tracts.

How We Mock Inflation!

(Continued from page 1)

scription. Mark it "renewal" and we will add it on to your present subscription expiration date. You'll save money, you'll be freed from any worry about missing copies, and you'll save us time and money too. We will not have to send renewal notices, we will not have to make new stencils, we will not risk losing you by your neglect to renew. Yes, save money and take advantage of this bargain offer for yourself.

But primarily we want you to send in subscriptions for other people at this wonderful rate. We want whole churches to agree and send their subscriptions for every family in the church. We want someone to send this revival weekly to all the ministers of their denomination in a certain area. We want you to help us in our Missionary and Minister's Subscription Fund, which sends THE SWORD OF THE LORD to native Japanese pastors, to missionaries around the world, and to retired preachers and to ministers in rural areas with small income who could not otherwise afford the paper. We want to be able to send it to shut-ins who ask for it and have no way to pay. We would like to send THE SWORD OF THE LORD to many godly men in Great Britain and elsewhere, pastors who need the paper but are not allowed to send money out of their country. Again I say, we have made this remarkably low subscription price so that you may do a great missionary work in sending THE SWORD OF THE LORD to others. Send it to your relatives, to your neighbors; send it to unsaved ones in the community.

The "100 Subscription Club" Starts with a Bang

This is written on Wednesday, January 2, when most readers have not gotten the January 4 issue of THE SWORD OF THE LORD and so have not yet sent in any subscriptions. But I am happy to announce that our "100 Subscription Club" has already gotten well started.

Mr. Fred Hawkins, businessman of Springfield, Missouri, sent \$1,000 which is being applied to pay for 999 yearly subscriptions to THE SWORD OF THE LORD through our Missionary and Minister's Fund. Praise the Lord!

Mrs. M. E. Arbuthnot of Springfield, Colorado, sent \$101 for Missionary and Minister's Subscription Fund, besides paying for twelve yearly subscriptions which she enclosed. God bless this good woman!

Mr. and Mrs. Walter E. Handford, Jr., in the Sword of the Lord office have promised 100 subscriptions. Walt is business manager of the Sword of the Lord Founda-

tion and Mrs. Handford is in charge of retail sales by mail.

Miss Eva Niles, trusted mail secretary who opens and marks all the hundreds of letters coming to the Sword of the Lord daily, has volunteered to pay for 100 subscriptions.

This editor and Mrs. Rice have agreed to pay for 100 subscriptions also.

That makes 1399 subscriptions given by the first five members of the "100 Subscription Club." We are praying for a hundred people to join this club right away. You may send subscriptions to those you know, sending names and addresses, or you may send money for the Missionary and Minister's Subscription Fund. Two or more of you may join together to send 100 subscriptions. And the group will be counted together as a member of the "100 Subscription Club." Who will be next?

Let me say again that the Bible commands us to provoke one another unto good works (Heb. 10:24, II Cor. 9:2). While no one should give just to receive no praise of men, yet Christ commands us, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven" (Matt. 5:16). Jesus saw the widow give her two mites, and saw others put much more in the treasury. If you are not willing for your name to be used, still join the "100 Subscription Club" and we'll mark it down as a "Friend" and give only your city, not your street address.

Missionaries Blessed Through Missionary and Minister's Subscription Fund

Missionary Carl Matthews, Sao Jose de Mipibu, R. G. do Norte, in Brazil, South America, writes as follows:

"Dear Brother Rice:

"This is just a short note to thank you for THE SWORD OF THE LORD that we receive regularly. I enjoy it very much and have received many blessings from it. I also appreciate your book on Prayer that you gave me the day I visited you in your office. I am studying it again and it is a real blessing to my soul. I think that it is the finest all-around book on prayer that I have read. I am using it daily now in my private devotions and it is a real inspiration. Pray for me that I may become a more zealous soul winner and that I may spend more time in prayer."

Then he invites the editor to visit the mission field and preach. How I wish I could! Let's remember our missionaries in prayer. Here is one who is blessed, he says, by THE SWORD OF THE LORD.

Rev. R. Wynne Richards at Llanfairfechan, Caernarvonshire, North Wales, in the British Isles, sends the following lovely letter:

"Dear Dr. and Mrs. Rice:

"I received a letter from your secretary, Miss Viola Walden, this week informing me that you have granted us your excellent magazine free for the year 1952. I cannot express our gratitude to you for this gift; we have missed this

magazine immensely during the last six months. We were so looking forward to receiving it every week."

There are thousands of ministers who are not allowed by their governments to send money to the United States, but who would be deeply grateful for this revival weekly. Someone has paid for our Welsh brother's subscription. Don't you think that a good Christian investment?

From Peru in South America an Irish Baptist missionary sends this interesting letter:

"Dear Brother Rice:

"This is a brief note to say a thousand thanks for the packet of 600 'What Must I Do to Be Saved?' in Spanish. The parcel came badly mauled, but I don't think any of the tracts were missing and all came in beautiful condition. God grant that the careful distribution of these may result in the conversion of many precious souls from the curse and darkness of Romanism."

"Also please let me say how much both my wife and myself appreciate your sending us THE SWORD OF THE LORD; the articles make grand and inspiring reading, and we do praise God for your generosity in seeking to get thousands of your tracts out free in so many languages, to meet the crying need in these closing days. May God continue to bless you and your staff and may the slain of the Lord be many as a result of all your labours for Him."

Then the missionary adds this postscript: "Yesterday some American missionaries passed through here and stayed an hour leaving us a few dollars for the work. Being Irish missionaries we seldom see such things as dollars, and we are glad to share the blessing with you. This is the only way we can get these \$2.00 to you so we take the risk and hope they reach you safely." The \$2.00 came through and was applied to this Missionary and Minister's Fund. Someone paid for these missionaries and now they are paying for someone else to get THE SWORD OF THE LORD. And it was a sacrificial gift. I am sure that God was pleased with it and that He will make THE SWORD they have paid for a great blessing to someone.

From Darjeeling, W. B., in India, Missionary Richard B. Strom writes saying:

"Dear Brother Rice:

"Greetings in the Name of our Lord Jesus!

"I am writing to express my appreciation for being on the mailing list of THE SWORD OF THE LORD. I don't know just who is responsible for my getting your paper, but I am grateful for it. And since I also am in the publishing business in a small way, I hope you won't mind should I feel led to use some of your material in our paper at some time. Of course, we will always mention THE SWORD OF THE LORD when we do so."

Then this missionary sent a check for \$2.00 for a year's subscription to THE SWORD to be sent to an unsaved friend in the United States. He says: "We shall be praying for the salvation of this man and his family through reading the messages in your paper."

This missionary and his wife were trained in Wheaton College. Someone sent them THE SWORD OF THE LORD and now they are subscribing for an unsaved friend, and they will be using some of the messages in THE SWORD OF THE LORD in the *Biblical Witness* published in India.

From Tokyo, Japan, comes a letter from Ozaki Kyoichi. He writes:

"Dear Brother Rice:

"I wish you a Merry Christmas and a Happy New Year. I thank you very much for your kindness

in sending me free of charge every week your magazine, THE SWORD OF THE LORD, full of articles on spiritual teachings. I am sorry that I cannot reward you materially but I pray God bless you and your magazine with happiness and prosperity."

"I hereby again express my heartfelt gratitude for your kindness. I have been engaged in missionary work, travelling all over Japan in order to make a Christian country of Japan."

Remember that nearly 1,000 native Japanese pastors get THE SWORD OF THE LORD through our Missionary and Minister's Fund. We receive many, many letters expressing heartfelt gratitude for THE SWORD. Don't you want to have a part in such work? These men cannot send money out of Japan, but a little money now invested in training these godly men, in inspiring them, in strengthening their faith in the Bible, in keeping them from modernism, in setting them to winning souls, will bring a wonderful harvest in the future of Christian work in Japan.

Needy Ministers in America Get Sword Through M and M Fund

But there are many who are blessed through the Missionary and Minister's Subscription Fund, in the United States. Here's a pastor near Asheville, North Carolina, who has no car, no way to visit among his people and the lost except on foot. He writes that he and his people are trying to get enough money to buy a small bus to bring people to the services and says, "I'll sign up for your paper when we get our bus paid for." He did not have the money to send now. Still I felt we could not let a man go without the paper which he wanted and which is such a blessing to him. So he is enrolled for one year through the Missionary and Minister's Subscription Fund.

Another pastor whose wife is an invalid and who has a very small income wrote with deep regret that he could not renew his subscription. Another Southern pastor writes:

"Dear Dr. Rice:

"I thank you very much for your offer. But I am not financially able to accept it now. I have spent over \$100.00 for hospital bills during the last month and my daughter is still in the hospital." We are sending him THE SWORD through the Missionary and Minister's Subscription Fund.

Another pastor writes: "I very much enjoy THE SWORD and would have already renewed my subscription, but to be honest, I am not able. I have been sick for almost a year. The church I pastored and built called another pastor this year, so I am out of work." This man has a great burden for souls. The breakdown in his health has left him temporarily stranded without a pastorate. Still I felt we could not, in good conscience, fail him and so I have asked that he be sent THE SWORD OF THE LORD for one year from our Missionary and Minister's Fund.

Another beloved brother, long a pastor, writes:

"Dear Brother Rice:

"In answer to your letter I received a few days ago, I sure do hate to send your letter back to you without sending you the other \$2.00. But I am not able to send you the money as I am not able to preach any more. I have been sick for two years, had two hemorrhages of the brain, and I am not allowed to be in large gatherings any more. I am sorry that I can't take the paper any more. I have enjoyed every issue of the paper. I have got a great blessing out of reading it. So I want to thank you for the past and for all."

Another pastor hopes to renew but had a major operation and the expenses made it impossible. Still another pastor wrote to tell (Continued on page 9)

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By Dr. Walter L. Wilson

THE NOBLE Jackass



The ass is no mean animal. It has played an important role in the affairs of men and occupies a prominent place in the Holy Scriptures. It was an ass which received the great honor of carrying Jesus into Jerusalem when He should have been crowned King. This was certainly a Royal Ass and perhaps was also a redeemed ass. In Exodus 13:13 we read, "Every firstling of an ass thou shalt redeem with a lamb, . . . [or else] thou shalt break his neck." This ass was allowed to live, therefore if it was a first-born, a lamb had died to save its life. Now the redeemed ass was to carry on his back the Lamb of God who was to die for lost men.

God had ordained that the lamb must die for the ass and God has also ordained that "the Lamb of God" must die for man who is born "a wild ass's colt" (Job 11:12). Have you been redeemed by the Lamb? Only those whom He has redeemed will have the joy of living with the Redeemer. It is God's eternal decree that "without the shedding of blood there is no remission." Have you never said, "What an ass I made of myself"? If you didn't, it was just the natural qualities of the ass exhibiting themselves. We are each one like the ass, and we must each one be redeemed by the Blood of Christ.

When Jacob would bless his twelve sons he said of one of them, "Issachar is a strong ass couching down between two burdens: And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute" (Gen. 49:14, 15). What an honor was thus conferred upon this young man; he was a burden-bearer like the ass is a burden-bearer. He had two burdens: one was the burden of the people toward God, and the other was the burden from God for the people. He was willing to bear these loads that others might find rest and enjoy the pleasant land which God provides for those who walk with Him. We read in Galatians 6:2, "Bear ye one another's burdens, and so fulfil the law of Christ." This was to be Issachar's work in life. Do we bear the burdens of others, or do we add to their burdens?

There is a very celebrated ass which is mentioned in Numbers 22:28. This was not a gentleman, however, but a lady. The passage reads "And the Lord opened the mouth of the ass, and she said unto Balaam." God gave this ass, which was a female, the voice of a man. Peter writes, "The dumb ass speaking with man's voice forbade the madness of the prophet" (II Pet. 2:16). Peter must have known what he was talking about when he called this lady ass, a dumb ass. It is also rather strange that this lady should be speaking with a man's voice. Why did she not speak with a woman's voice? No wonder the prophet was frightened. He heard a dumb ass begin to talk intelligently and he heard a lady ass talking with a man's voice. This was enough to impress anyone. This ass fell down under the prophet. The ass on which Christ rode did not fall down on the job. It was a male animal. It yielded immediate submission to the Master and carried Him safely through to the end of the journey. How many of us do fall down on the job? We are set free that we may carry the Lord here and there, but how often we fail. Let us seek grace to prove true to the end.

Balaam's ass did not talk like an ass. She spoke the words of God. She spoke wisely and kindly. She spoke the truth in kindness. She did not waste any words. She

did not talk back nor waste time in palavering. She did not find fault with her master, nor complain of her lot. She got right to the point and finished when she got through. What a lesson this is for all the messengers of God, whether ladies or gentlemen! The few words this ass did speak were worth recording and saving through the centuries. The Lord enable us to heed the message which says, "Let your speech be always with grace, seasoned with salt" (Col. 4:6).

It is quite significant that Saul, the first King of Israel, lost the asses which he should have kept. David never lost the sheep; he kept them. The relation between these two men and their animals was a picture of the relation which they would afterward bear to the people over which they were to rule. Both asses and sheep need to be kept. Both of these animals are prone to stray. The human heart also loves to wander. Byways are better than the highways in the opinion of the ordinary human heart. Stolen waters are sweeter in the opinion of many than the waters out of their own cistern. Saul's boyhood days were connected with asses which are a type of the lost sinner. David's boyhood days were connected with sheep which are a type of the believer.

Asses were still asses way back in Job's day, many centuries ago. So far as we know, no animal has ever changed its form or its characteristics from the time God made them until now. I have never seen nor heard of a single bit of evidence to prove that humbug hypothesis of "evolution." I utterly reject the entire scheme and plan of the teachers of this so-called theory, and shall do so until evidence is produced which proves that there has been a transition of species.

In Job 1:14 we read, "The oxen were plowing, and the asses feeding beside them." The ox is a type of the clean Christian while the ass is a type of the unclean sinner. The oxen were busy serving their master and producing valuable work for their owner. The asses were engaged in eating up that which their owner possessed and that which the oxen produced. How like the case of the sinner and the saint this is! The believer works for his Lord, while the unbeliever works for himself. The Christian seeks the good of his Master while the sinner lays up treasure for himself.

In Isaiah 1:3 are these words, "The ox knoweth his owner, and the ass his master's crib." Here we find the same truth exemplified. The ox cares for the one who cares for him, while the ass only wants the grub of his owner. The ox has a devotion to his master. The ass only cares for the master's gifts. The ox seeks the fellowship of the one he serves, the ass cares nothing for the fellowship if he can have plenty of fodder. Spiritually speaking, we find that the

The Second Coming

(Continued from page 2)

us about the second coming of the Lord Jesus Christ? Have you anything new?" I feel positive that great apostle would say, "Well, there is nothing new."

Christian loves Christ, while the sinner only wants Christ's gifts. The soldiers at Calvary did not want the Saviour; but they gambled for His garments. They did not want Him; but they did want what was His. Which of these groups represents you? Would you ever draw near the Lord if you had all of His gifts for which your heart craves? If your lot should be cast where the crib was large, the grain and the clover plentiful, the shelter secure, would you care for the One who gave it to you? The ox gives thanks in the restaurant for the food before him. Do you thank the good Master for what you receive?

It was a young animal and a small animal that our Lord chose for His triumphal journey into Jerusalem. Our Lord will take you, too, even though you may be young and small and even obscure. Just let your Lord have all of you and you, too, may carry Him along the path of life.

(The above is one of thirty-three chapters in the book, *STRANGE SHORT STORIES BY THE DOCTOR*, 123 pages, paper bound, which may be purchased for 75c from *Sword of the Lord Publishers*, Wheaton, Illinois.)

Then, exultantly, he would quote for us, "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ," (Philippians 3:20 R.V.). Then he would also say, in the words of I Thessalonians 4:16, 17, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive, and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." We answer, in fancy, "Thank you, Paul. Go back to glory, and say, would you mind sending James down to us? We would like to ask him a question concerning the coming of our matchless Lord." Then, in the twinkling of an eye, suppose James would stand in our midst and we would ask, "James, have you anything new to say about the second coming of the Lord Jesus Christ?" James would reply, with glowing face, "No, I have nothing new." Then he would quote James 5:7, 8—"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord is at hand." We would

say gratefully, "Thank you, James. James, when you go back into the land of celestial beings, would you mind sending down beloved old Peter? We would like to ask him a question." Then, suppose again, in fancy, Peter stood before us and we would interrogate, "Peter, have you anything new to say about the second coming of the Lord Jesus Christ?" Peter would reply, "No, nothing new" and then with blazing eyes and triumph in his voice, with the words of I Peter 5:4, he would say, "And when the chief Shepherd shall appear, ye shall receive the crown of glory that fadeth not away." And we would say, "Thank you, Peter, thank you. Peter, when you go back to heaven, would you mind sending to us beloved John; John who leaned upon the bosom of our Lord; John who mounted the holy hills of Patmos; John, deep and rich in Christian experience. Send John down." In an instant John stands before us and we press the question, "John, have you anything new to say about the coming of the Lord Jesus Christ?" John would unhesitatingly reply, "Nothing new," and then with rapturous voice he would repeat I

(Continued on page 10)

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7. A Good Man Lost and a Bad Man Saved
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How We Mock Inflation!

(Continued from page 7)

how two heart attacks had made him inactive in the ministry for the present and made it impossible for him to renew THE SWORD, though he wrote glowing words about the blessings it had brought. Another pastor says, "My wife is ill and I don't see any chance of sending the \$2.00 for the paper now. I have spent hundreds of dollars on her and do not know

just how many more dollars I will have to spend as yet but as soon as I can I will subscribe for THE SWORD. It is the best paper I have read in many a day. So excuse me at present."

An old evangelist from Texas writes,

"Dear Brother Rice:
"I have enjoyed your paper very much and have been sending it

Should YOU Send a Missionary The Sword of the Lord This Year?

out to others as it came. But now I am confined to a wheelchair in my former study which is just twelve by fourteen, unable to get out of the house unless someone comes and takes me out to a car, puts me in the car and carries me for a short ride. In my short ministerial life of thirty-nine years plus, the Lord has been mighty good to me. I have seen more than 22,000 walk down the aisle confessing Christ. It has been my happy privilege to bury more than half that number with Christ in beautiful baptism (you must know that more than half of that time was spent in evangelistic work). I have also married 1,057 and buried 1,047. You can see, Brother Rice, that I have not lost very much time and after all the good papers you have sent me, I thank you more than I can tell you, praying constantly for your success with your paper."

Would you be willing for this old war horse for God, who has seen thousands saved in his ministry, now confined to a wheelchair, go without THE SWORD OF THE LORD for lack of funds? Well, I am not and I know that thousands of readers feel as I do. Such men who want THE SWORD OF THE LORD should have it and our Missionary and Minister's Subscription Fund is for that very purpose. We are glad to send this brother THE SWORD. And it is not charity. This man, by his long service for Christ, has earned far more than we will ever be able to do for him.

What THE SWORD OF THE LORD Does for Readers

From a native Hindu serving in the police department of Hanamkonda, at Deccan, India, we have the following thrilling letter:

"Dear Sir:

"A bundle of old issues of THE SWORD OF THE LORD was sent to me by an unknown person in India. I kept the papers for a long time without peeking into them. The other day when I had no reading material to while away my time after dinner, I opened the bundle and went through one after another. What a wonderful material it contains! It shows the way of salvation to the unsaved, and heavenly food for the Christians. Though I read them several times yet I find new things every time I read these wonderful papers.

"I have been a Christian for about 15 years, attended church very often, paid tithes regularly but never had the courage to say a word about the Saviour Jesus Christ. With disgrace I confess I was a cold Christian for name sake. I have now determined to preach the living Word throughout the world as my God leads me.

"I am a young man serving in the police department. I wish to leave the service if it is God's

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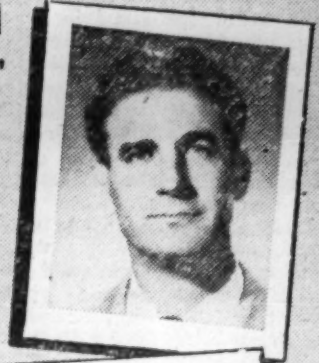
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Write to THE SWORD OF THE LORD, 214 W. Wesley St., Wheaton, Illinois.

It's possible to have your mailing address corrected by filling your new address with the Post Office, which in turn will notify us. But if a copy of the magazine is sent before that notice reaches us, it means expense for you in forwarding postage.

SWORD FAMILY ROUNDTABLE

Some Greatly-Used Christian Leaders' Comments on THE SWORD OF THE LORD



DR. JESSE M. HENDLEY had a blessed ministry for 14 years with the Colonial Hills Baptist Church, Atlanta, Georgia, while conducting a daily radio program. He is now a nation-wide evangelist. Thousands have come to Christ under his fervent, Spirit-filled preaching. He attended Columbia and Southern Baptist Theological Seminaries.

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I do commend THE SWORD OF THE LORD everywhere, without limitation.

It is impossible to read THE SWORD OF THE LORD without being tremendously stirred to complete surrender and earnest endeavor to win souls to Christ. Without question, this great periodical has been responsible for much of the present-day evangelistic and revival spirit which is sweeping over our nation. When there were practically no voices crying out, "We can have revival NOW," the editor, Dr. John R. Rice, was given by the Lord a vision of the resurgence of mass evangelism, and with a soul on fire and with bull-dog tenacity, backed by the Word of God, this modern Gideon forced thinking, Bible-taught Christians to seek the Lord for soul-winning power and blessing. This resulted in revivals, first in the hearts of individuals and laymen, then in the churches where these people attended, and finally in great city-wide campaigns, and the influence has grown with this spiritual tide until today this paper is found wherever people have an evangelistic spirit. I find it nearly everywhere I go in the studies of pastors who love the Lord, the Word, and lost souls. I want to commend it heartily to every person who names the Name of Christ. It will stir, and keep on stirring, wherever it is read. To get it into the hands of others will prove to be one of the greatest blessings we can possibly bring them. May God bless and continue its tremendous ministry.

Cordially and sincerely yours, in the Master's service,

Jesse M. Hendley
Jessie M. Hendley, Evangelist

will, and devote my time in bringing masses into the Christian fold. Please pray for me so that I might be strengthened to take up the task before me earnestly. I request that any literature, or books, etc., which you could spare for my spiritual benefit and preparation for the great work, I desire to undergo training at least for a few months in any seminary, but I do not think it will be possible at present as my present service would not permit me.

"May the Lord bless you and keep you fit for the wonderful work which you are carrying on there. I may please be permitted to write you once in a while so that you can also share in my rejoicement and happiness. I would like to hear a word of encouragement from you."

So we will send THE SWORD OF THE LORD to this brother for a year and write him a letter of encouragement. But think what a subscription which you might pay for would do for someone like

him. You might be able to set somebody on fire for God and lead him into full-time Christian work, and make them into great soul winners by getting them to read THE SWORD OF THE LORD.

From Rocky Mount, North Carolina, a letter comes from Marvin Gurganus. He said:

"Dear Friends:

"It is with great joy that I can renew my subscription. I was saved last January 1, 1951, and some dear Christian friend sent me this paper, as this past year's subscription.

"The paper is wonderful. That does not describe the paper, but I do pray that you will continue and I do pray the Lord will bless each of you that have a part in its publishing. May God bless each of you."

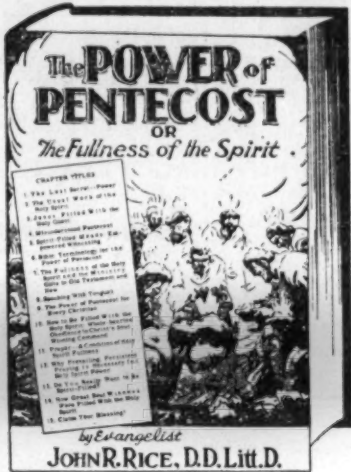
Just after he was saved somebody sent him THE SWORD OF THE LORD. Isn't that a good suggestion for you? Why not send THE SWORD to all the new converts in your church or in your community.

From New York City, Dr. Charles H. Harrison, an Episcopal rector with a Ph.D. degree, writes:

"Dear Dr. Rice:

"In sending you the enclosed subscription for four years, I am (Continued on page 12)

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CHRISTIAN LEADERS SAY:

DR. FARIS D. WHITESELL, professor homiletics and evangelism, Northern Baptist Theological Seminary, Chicago:

"With the avowed purpose of helping bring back revivals to America, Dr. John R. Rice, well-known evangelist and editor of THE SWORD OF THE LORD, has given us a fresh interpretation of Pentecost. Without agreeing with it in all details, I can sincerely recommend this book to all who wish power from on high for soul winning. I do agree with its main thesis and general trend. I believe this book will deliver from the bondage of rigid dispensational teachings regarding Pentecost and also from the bondage of 'tongues' teachings. The author holds that Pentecost was not a once-for-all event, nor the birthday of the church, nor the beginning of a new dispensation, but mainly an endowment of power for witnessing. He believes that every believer may have this endowment of power by meeting the Biblical conditions, viz., waiting on the Lord in repentance, prayer, and faith. This is the doctrine of Finney, Moody, Torrey, Chapman, and others who held great revivals. Dr. Rice is right. We have been cheated out of the power of Pentecost too long! I am not afraid to wait on the Lord and pray for the endowment of power. I need it; don't you?"

DR. ROBERT G. LEE, Pastor, Bellevue Baptist Church, Memphis, Tennessee:

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DR. V. RAYMOND EDMAN, President, Wheaton College, Wheaton, Illinois:

"This is a heart-warming and soul-searching volume. It contains both a series of Bible studies on the doctrine of the Holy Spirit, and the challenge that the power of Pentecost be known experimentally. It takes the traditional middle ground known to the evangelical giants of yesterday, Finney, Moody, Torrey, and Billy Sunday, and points out the dangers inherent in either extreme position, namely that to be born of the Spirit is to be filled with the Spirit on the one hand, and speaking in tongues on the other. It will produce controversy, to be sure, but also much light and inspiration."

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The Second Coming

(Continued from page 8)

John 2:28, "And now, little children, (or, little ones in the faith) abide in him: that, when he shall be manifested, we may have boldness, and not be ashamed before him at his coming." And we say, "Thank you, John. Oh, thank you, John." Suddenly we are startled by the voice of Jude, echoing down from the world above and he is shouting, "Behold, the Lord cometh with ten thousand of his saints."

Communion a Testimony

Did you ever stop to think of it that when we partake of these elements that speak to us of the broken body and the shed blood of our Lord, we are testifying to the truth of our Lord's return, as Paul said, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death TILL HE COME." Yes, as we think about those early apostles, we realize that this message was incessantly on their lips. It burned with a holy flame in their breasts. It was the vision of this fact that carried them through the dark hours and gave them courage in the black nights. The acceptance and the trusting of this promise empowers for service!

This Truth Empowers for Service

I was intrigued with this thought and so I investigated the lives of men who have been wonderfully and mightily used of God to find out what they had to say concerning this blessed truth. One time D. L. Moody was asked the secret of his power and intensity and he said, "I preached for years with the thought that before every sermon was finished the Lord might come." J. Wilbur Chapman said, "I preach the Lord's return because the thought of His second coming has changed my whole ministry. I have not the slightest doubt but that we are approaching the last days." (Oh, if it were true then, how much more so it must be now!) G. Campbell Morgan, who just recently left this vale of tears to be with our wonderful Lord, said, speaking in those dark terrible days of the bombing of England, "To me the second coming is the

perpetual light of my pathway, making the present bearable. I never lay my head on my pillow without thinking that before morning breaks the final morning may have dawned." Hudson Taylor, that great pioneer for God who tackled the seemingly impossible in China and wrought such mighty things for Christ, said, "This truth of the Lord's return has been the greatest spur to me in missionary service." Dr. R. A. Torrey, peerless preacher of yesterday, said, "The truth of our Lord's return is the most precious truth the Bible contains. It fills the heart of a believer with joy. It girds him with strength for the battle. It lifts him above the sorrows and the fears and necessities and trials and ambitions and greed of this world, and makes him in all things more than a conqueror." George Muller, mighty in faith, unceasing in prayer, was stirred to action by the thought of our Lord's return. He said it this way, "When it pleased God, in July, 1829, to reveal to my heart the truth of the personal return of the Lord Jesus—the effect it produced upon me was this: from my inmost soul I was stirred up to a feeling of compassion for sinners, for the slumbering world around about me lying in the wicked one, and considered I, ought I not to do what I can for the Lord Jesus while He tarries to arouse a slumbering church?" In summing up, we have the PROMISE OF HIS COMING, BASED ON THE WORD OF GOD, UNCHANGEABLE, UNMISTAKABLE, AND UNSHAKABLE!

The Purpose of His Coming

"Ere we leave this message, let us notice the purpose of His coming. First, He is coming to reveal His glory. As Paul said, "I give thee charge, in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing (or REVEALING) of the Lord Jesus Christ when He shall shew who is the blessed Lord of Lords." (I Timothy 6:13-15). The first time

(Continued on page 12)

Dr. Bob Jones Says:

I have promised to tell you just after the first of the year how much of the million-dollar Student Loan Endowment Fund we have raised. We have in cash, notes, bonds, other liquid assets, and income on investments enough to make the Fund as it now stands just about \$660,000. This means that we need \$340,000 to reach our million-dollar goal. We have one good Christian friend who has promised us the last \$50,000. So if our friends who read this appeal will send us \$290,000, we will reach our million-dollar goal.

Now, my friends, I am telling you in all sincerity that I do not believe there is any other place in the world that you can invest some of God's money and get such wonderful returns for time and for eternity. Remember, Bob Jones University probably has the largest enrollment of ministerial students in the world and probably has the largest number of missionary volunteers of any regular liberal arts school in the world. This is most significant because Bob Jones University is no more a preachers' school or missionary school than it is a teacher's school, language school, or some other kind of school. This large ministerial and missionary enrollment is due to the tremendous practical, spiritual, and evangelistic emphasis of the institution.

This year we are making a loan of some amount to about one-fourth of the students enrolled. Some of the finest students in Bob Jones University could not be here if you Christian people had not invested some of the money God gave you in this Student Loan Endowment Fund. You are helping these young people get their education in a university that is aggressively orthodox, Christian, and evangelistic in

its emphasis. You have helped the institution pay its operating overhead by helping these young people. We are earnestly appealing to all of you friends who have helped us in the past to make another investment in 1932, and we believe that many of you who have never yet made an investment will be led of God to invest some amount in 1932. Our Board meets on May 27 during Commencement. We wish to make a good report on the Student Loan Endowment Fund at that meeting; so please do your best to help us in the early part of 1932.

Bob Jones University has never put on what could be called a financial drive. We have no one in the field raising money. We simply have set up a program to which God's spiritual people have gravitated. Many of you who read our appeals know students who have been to Bob Jones University and know what this school has been able to do for these young people. We are making an appeal to you Christian people to pray for Bob Jones University in 1932 as you have never prayed before. Pray for my son Bob in his great responsibility as president, and pray for his faithful associates, and pray that if the Lord tarries He will spare my life, if it is His will, and keep on using me in helping to get the Gospel out to a lost world.

Let me again thank you Christian friends for your prayers, and thank you who have invested money in the school, and thank all of you whom the Lord may lead to make an investment in 1932. Please let us hear from you. God bless you, every one.

BOB JONES, Founder
Bob Jones University
Greenville, S. C.

(Advertisement)

Make Me a Little Cake

(Continued from page 1)

Are we seeking first to advance God's work, or are we seeking first, and last, and all the time to make a living, and then, if there is a surplus,—giving a pittance to support the Gospel? Did we ever really consider these—and other Scriptures—in the simplicity of a child-like faith and trust and implicit obedience? Suppose the poor widow had done as many of us are now doing? Did we ever wake up to the fact that we are personally responsible to do OUR part to keep the Gospel work going? My first responsibility is not to see that my own needs, and my loved one's needs are provided for,—but my first responsibility is to see to it that, as a soldier of Jesus Christ, I am doing MY part to advance HIS cause on earth. If you and I are not doing this, how can we expect anything but a curse to follow us—and our loved ones? Food and clothing SHALL be added unto us WHEN we seek first the kingdom of God and His righteousness.

"To Every Man His Work" Mark 13:34

How ashamed you will be, my Christian friend, at the Judgment Seat of Christ (Rom. 14:10-13), if you have never been concerned enough about the salvation and strengthening of other souls, for whom Christ died, to find out what your work is, in that connection,—let alone faithfully performing it! God's ways are not our ways. Oh may God help us to take His way of blessing, and make FIRST a little cake for Jesus, and bring it to Him for His work, and AFTERWARDS make for ourselves and our loved ones.

There is plenty of work to be done. Listen to the Word of the Lord to the man that failed to USE for God what he had, "Thou OUGHTEST therefore to have given MY money to the exchangers" (Matt. 25:29). If you are not gifted so much with initiative, give "My" (God's) money, time, talents, service, abilities, to the exchangers,—offer your services and give of your means gladly and willingly to those who do have initiative and who are doing something for God and work with them. If you cannot be a general or even a corporal,—why then fall in the ranks and do the work of a private soldier. The army is not made up primarily of Generals or of corporals,—the bulk of the fighting force is composed of private soldiers. What good are Generals and Majors and Captains and Corporals unless there is a good, hefty bunch of private soldiers to work together with them in carrying out the plans of the Commander in Chief?

"We are labourers together with God" (I Cor. 3:9). "But now hath God set the members every one of them in the body (the church), as it hath pleased Him" (I Cor. 12:18). YOU have a place, if you are a saved person, I have a place, in God's army, for the saving of souls and for the building up of God's work on earth.

Jesus says, "He that gathereth not with Me scattereth abroad." (Matt. 12:30). Your influence counts, my influence counts, every moment we live,—either for God or for the devil. Oh let us each one put God FIRST in our lives that we may be a blessing and not a hindrance to others—for whom Christ, our Saviour, died!

A Curse to Our Loved Ones

God does not expect us to be without natural affection,—He wants us to love one another, but not to the point of making an idol out of any one. God knows that for our own good we must avoid putting ANYTHING above His Word or His will. We become a curse to our loved ones when we honor them above God, or when we choose the temporary happiness of any loved one in preference to the will of God for that one. We cannot possibly be a blessing to any one unless God has His place of preeminence in our hearts and lives.

Old Eli honoured his sons above

God (I Sam. 2:29), and the judgment of God fell on him AND ON HIS TWO SONS. Even Samuel, in his old age, "made his sons judges over Israel" (I Sam. 8:1). But they were wicked men and God did not prosper this act of Samuel. It is so easy for us to let our natural affections influence us too much. God called Abraham to come out "alone," (Isa. 51:2), but Lot came along, too, and we notice that Abraham was not fully blessed until Lot was separated from him (Gen. 13:14-17).

Jesus Himself was careful not to permit His affection for His Own mother to interfere in any way with His Father's will. Let us follow Jesus and say to our very dearest and closest, when only the "pull" of natural affection is operative, "Woman, what have I to do with thee? Mine hour is not yet come" (John 2:3-4). Jesus did not let His tender love for His mother swerve Him an hair's breadth from the center of His Father's will. We, too, must watch very carefully along this line. GOD'S WAYS ARE BEST. Jesus did care for His mother, and, as He hung on the cross He saw to it that a home was provided for her as He died (John 19:26-27).

These Scriptures were written for our learning (Rom. 15:4). Oh may God help us to heed the warnings of God's Word and never let human sympathy, however tender and strong, sway us one iota outside the plain will of God. Partiality, preferring one above another because of natural affection and apart from God's will and what is just and right,—such things bring God's curse on both the one who shows the partiality and the one who apparently benefits from such unjust preference. "God is no respecter of persons" (Acts 10:34). Let us be "followers of God, as dear children," (Eph. 5:1), and have the wisdom that is from above—"without partiality, and without hypocrisy" (James 3:17).

God's ways are not our ways,—His ways are far above our ways, infinitely better than our ways. Let us walk in the light of His Holy Word always and in ALL things. Let us, by His great grace, gather with Jesus and not scatter. By His help, may we not from this very moment determine that we shall henceforth be a blessing—and not a curse—to our own loved ones and to others for whom Jesus shed His precious Blood?

"Make me...a little cake first." This seems so hard on the natural man, but it is God's plan, and His plan is BEST. The poor widow had occasion to greatly rejoice that she did put first things first and look out for God's messenger before she cared for herself and for her son. The "barrel of meal wasted not, neither did the cruse of oil fail" (I Kings 17:8-16). Praise the Lord! The God of the widow is our God today! He is no respecter of persons.

Not with a motive to drive a bargain with God, may we give,—not with a thought of what we will get out of it,—God forbid! But let us give God our very best, our very FIRST of everything because we love Him so! Not "grudgingly, or of necessity: for God loveth a CHEERFUL giver" (2 Cor. 9:1-15).

Trouble Ahead

The rumbling thunders of coming Judgments, as prophesied in God's Holy Word, are already being heard by Watchers in Zion. Oh let us, each one of us, STIR UP ourselves (Isa. 64:7), and do what Jesus said, "GIVE," (Luke 6:38)—give FIRST, of our time, our abilities, our money, our talents—to advance the Glorious Gospel of our Lord and Saviour Jesus Christ—while it is day—before the night cometh when no man CAN work (John 9:4).

The time is short. Trouble is ahead! "NOW is the accepted time" (2 Cor. 6:2). The Judgments of God are about to fall on a Christ-rejecting world! Let us PRAY, as never before for

REVIVAL,—that all who can be saved, will be saved, and let us USE NOW our means and EVERY THING WE HAVE for the advancement of the cause of Jesus Christ and the spread of His Glorious Gospel on earth! "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Let us proclaim far and near the blessed name of Jesus, the Son of God, as the only Saviour. Let us each one do our part!

How utterly foolish and wicked for godly parents to hoard up money and property to leave to wicked relatives—to be used—for the devil! USE NOW what you have—for GOD!

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for WHERE your treasure is, THERE WILL YOUR HEART BE ALSO" (Matt. 6:19-21).

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The Artist and the Gipsy

(Continued from page 4)

and could say, "He loved me, and gave Himself for me."

And now he longed to make that wondrous love known to others; but how could he do it? Suddenly it flashed upon him. He could paint. His brush could tell out the love of Christ. Praying for God's help in the work, he painted as never before, and the picture was placed among other paintings in the famous gallery of Dusseldorf. Underneath he placed the words—

"All this I did for thee; what hast thou done for Me?"

Eternity alone will tell how many were led to Christ by the words and the painting.

One day Stenburg saw a poorly-dressed girl weeping bitterly as she stood by the picture. It was Pepita.

"O master! If He had but loved me so!" she cried.

Then the artist told her how He did die for her, poor gipsy girl though she was, as much as for the rich and great. Stenburg did not weary now of answering all her eager questions. He was as anxious to tell as she to hear of the love of Christ; and as it was presented to her, she received

it, and went from that room a sinner saved, rejoicing in that wonderful love. Thus the Lord used Pepita's words to bring the artist to Himself, and then used the artist's words by which to reveal Himself to her.

Months afterward Stenburg was suddenly called one night by a dark-looking stranger to visit a dying person. Following his guide through the streets into the country, and then beyond into the deep forest, at last they came to a few poor tents in a sheltered spot. In one of these he found Pepita dying in poverty, but happy in the precious love of Christ. He saw her die praising her Saviour for His love, knowing that He had taken all her sins away, and that she was going into His blessed presence to be forever with Him.

Long after this, when the artist, too, had gone to be with the Lord, a wealthy young nobleman found his way into the picture-gallery, and as he gazed upon the picture and the words underneath it, God there and then spoke to his heart. It was Count Zinzendorf, who from that day became an earnest Christian, and also

became the father of the Moravian missions by means of which God led thousands of souls to Himself. Such are the wonderful ways of God!

"What hast thou done for ME?"

I GAVE My life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave My life for thee,
What hast thou given for ME?

My Father's house of light,
My glory-circled throne,
I left for earthly night,
For wand'rings sad and lone;
I left it all for thee,
Hast thou left aught for ME?

I suffered much for thee,
More than thy heart can know,
Of bitterest agony,
To rescue thee from woe;
I've borne it all for thee,
What hast thou borne for ME?

And I have brought to thee,
Down from My home above,
Salvation full and free,
My pardon and My love;
Great gifts I brought to thee,
What hast thou done for ME?

—FRANCES R. HAVERGAL.

(Published as a tract by LOIZEAUX BROTHERS, INC., BIBLE TRUTH DEPT., 19 West 21st Street, New York 10, N. Y.)

Cleansing From All Sin

(Continued from page 5)

edness. Of some of David's soldiers we read, "They were not of double heart;" or, as the Hebrew vividly puts it, "not of a heart and a heart." "A double-minded man is unstable in all his ways," but the pure in heart are consciously in the light, and the inward man is thus kept for God.

In the man of Romans 7 we see described, for our blessing and instruction, the misery of double-mindedness; while the close of the chapter and the opening verses of chapter 8 portray the pure in heart. The conflict there set forth has its counterpart in every soul quickened by the Spirit of God who is seeking holiness in himself, and is still under law as a means of promoting piety. He finds two principles working within him. One is the power of the new nature; the other, of the old. But victory comes only when he condemns self altogether, and looks away to Christ Jesus as His all, knowing that there is no condemnation to those who are before God in Him.

The man in Romans 7 is occupied with himself, and his disappointment and anguish spring from his inability to find in self the good which he loves. The man of

Romans 8 has learned there is no good to be found in self. It is only in Christ; and his song of triumph results from the joy of having found out that he is "complete in Him." But it will be necessary to notice these much-controverted portions of the word of God more particularly when we come to the consideration of the teaching of Scripture as to the two natures, in our next chapter; so we refrain from further analysis of them now.

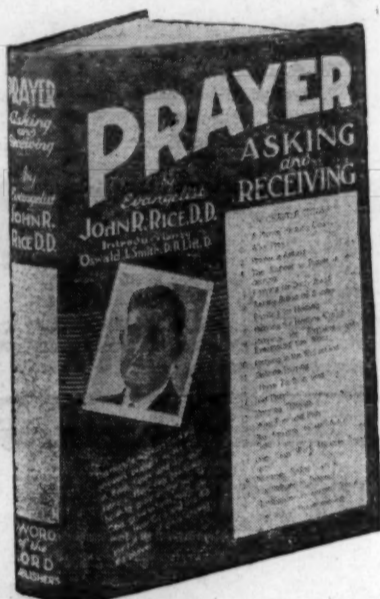
Coming back to the central theme of our present paper, I would reiterate that "cleansing from all sin" is equivalent to "justification from all things," save for the difference in view-point. Justification is clearing from the charge of guilt. Cleansing is freeing the conscience from the defilement of sin. It is the great aspect of the gospel treated in the beginning of Hebrews 10.

This has been already taken up at some length in the paper on "Sanctification by the Blood of Christ," and I need not go into it again here, save to add that the purging of the conscience there referred to should be distinguished from maintaining a good conscience in matters of daily life. In Hebrews 10 the conscience is looked at as defiled by the sins committed against God, from which the atoning work of His Son alone can purge. But he who has been thus purged, and has therefore "no more conscience of sins," is now responsible to be careful to have always a conscience void of offence toward God and man, by walking in subjection to the Word and the Holy Spirit. By so doing a "good conscience" will be enjoyed, which is a matter of experience; while a "purged conscience" is connected with our standing.

Should I, by lack of watching unto prayer, fall into sin, and thus become possessed of a bad conscience, I am called upon at once to judge myself before God and confess my failure. In this way I obtain once more a good conscience. But as the value of Christ's blood was not altered in the sight of God by my sin, I do not need to seek once more for a purged conscience, as I know the efficacy of that atoning work ever abides. So far as my standing is concerned, I am ever cleansed from all sin; otherwise I would be accursed from Christ the moment failure came in; but in place of this, the Word tells one, as already noted, that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins." Satan will at once accuse the saint who sins; but the Father's estimation of the work of His beloved Son remaining unchanged, every accusation is met by the challenge, "The Lord rebuke thee: . . . is not this a brand plucked out of the fire?" (See Zech. 3:2.) And at once, as a result of the advocacy of Christ, the Holy Spirit begins His restoring work, using the Word to convict and exercise the soul of the failed one, and, if need be, subjecting him to the rod of chastening, that he may own his sin and unsparingly judge himself for taking an unholy advantage of such grace. When this point is reached a good conscience is again enjoyed. But it is only because the blood cleanseth from every sin that this restoring work can be carried on and the link not be broken that unites the saved soul to the Saviour.

(From the book, *Holiness: the False and the True*, published by Loizeaux Brothers, used by permission. 142 pages. Price: paper cover, 75c, clothbound, \$1.25. Order from the publisher or from Sword of the Lord, Wheaton, Illinois.)

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8. Praying for Healing, Continued.
9. Praying for Anything and Everything You Want.
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13. Just Pray!
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The Second Coming

(Continued from page 10)

our wonderful Saviour came, He came in humiliation. He came to be scoffed, to be mocked, to be spit upon, to be cruelly crucified on a crude cross of man's sin and shame. He came as the suffering Saviour, but, oh, when He returns the second time, He returns in glory and majesty, in august and regal splendor as the great King of Kings. Yes, the first time when He came He humbled Himself as a servant and became obedient even unto the death of the cross. But the second time He comes in dignity, might, and in power!

How He is Coming

Notice how He is to come. First, He is to come personally, for the Word of God says, "The Lord himself shall descend..." (I Thessalonians 4:16). Then, next, He is to come bodily. "This same Jesus shall so come in like manner as ye have seen him go." (Acts 1:11). Then, He is to come visibly. "Every eye shall see him." (Revelation 1:7). Then, He is to come suddenly, "as lightning" (Matthew 24:27); "in a moment." (I Corinthians 15:52). Then, He is to come unexpectedly, "as a thief in the night." (I Thessalonians 5:2). Oh, thank God, He is coming. Though our matchless Lord receives little of the plaudits and the praises of this sinning old world; though men daily crucify Him afresh and put Him to open shame, there is a great day coming, as Philippians 2:10 tells us, when "every knee shall bow and every tongue shall confess that Jesus is Lord to the glory of God the Father." Some shall make this confession in the thrill and the possession of eternal life. Others shall make this confession in the horror and agony of damnation.

Coming as Regal King

Oh yes, He is coming. He is coming to reveal that He is the Son of God, having all authority in heaven and on earth. He is coming, too, to receive His church, to raise the dead saints, and to translate the living saints, and then to reward them. For the believer this will be the day of all days. It will be the day when the faithful will receive the reward. Paul said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." But you remember, he added, "And not to me only, but to all those who love his appearing." Then, bless God, on this day we are going to be like Him. As I John 3:2 tells us, "When he shall appear we shall be like Him, for we shall see Him as he is." Oh, wondrous thought—the power of Satan will be broken forever and all the hellish torture of the flesh will be a thing of the past. Then, thank God, we will never leave Him, never be dismissed from His presence again, never live where sin doth reign! We shall live and abide with Him and "so shall we ever be with the Lord." What thrill, what promise, what hope there is in those words of I Thessalonians 4:16 that tell us, "And the dead in Christ shall rise first" at the coming of our Lord. Oh, how sad, and how we pity from the depths of our heart, the man who must stand by the open grave and hear the cold clots go banging down upon the coffin lid of a loved one and, through those tears and broken heart, have no hope of the resurrection. But, oh, in this matchless Christ and in His coming for His saints—what a day of reunion it will be! We shall be caught up together "and so shall we ever be with the Lord."

Some Will Never Die!

Then, listen to this! It sings in a believer's heart, it throbs in a believer's soul. The Word of God distinctly states that some of us will never die! As I Corinthians 15:51 tells us, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last

trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed." Every true child of God will be caught up without dying at the coming of the Lord Jesus for His saints. Think of it! Changed in the twinkling of an eye. I heard about a dear old colored lady who used to say, "I'm not looking for the undertaker. I'm constantly on the lookout for the upertaker." Such should be the prospect, the expectation, the hope, the vision of a true, born again child of God. When we see about us those saints of God who are plagued with gnawing pain, through long, weary, monotonous years, yet who are radiant with the joy of the Lord, some of these things are hard to understand. But these are heirs of glory and "in the twinkling of an eye," when the Lord Jesus Christ comes, all will be instantly made well and whole forever.

For Unsaved, No Day Darker

Oh, yes, He is coming for His own. For the unsaved world, no day will be as horrible as this day; no tragedy will be as total and awful as this tragedy; no darkness will be as dark as this darkness. He is coming, He is coming to reject the lost. Opportunity will then be gone forever. Hope will be gone forever. Light will be gone forever. The pleading voice of the preacher will be silent forever. The Word of God will be closed forever. The voice of the Holy Spirit will no longer speak forever. Oh, when He comes, all will either be rejected or received. As Jesus Himself said, "One shall be taken and the other left." In the realization of the soon coming of our Lord, how we Christians should be busy "holding forth the word of life, in the midst of a crooked and perverse generation, in which we should shine as lights in the darkness." May God help us to wait and to watch and to work in a frenzy of passion, in desperation of devotion, knowing that the night cometh soon when no man can work; to work for the glory of our matchless Christ; to work for the advancement of His Kingdom; to work for the salvation of the lost; to work for the destruction of sin's citadels, for the overcoming of Satan, and for the reward that our blessed Lord has ready for everyone who loves Him and waits and watches and works for His appearing.

Need of Preparation

In concluding my message, I would burn against the hearts of the unsaved the awful necessity of being prepared. The first step of preparation, in the light of the soon coming of our Lord, is that men REPENT! Oh, you must repent of sin and self if you would find life abundant now and forever. Jesus said, in Luke 13:3, "Except ye repent ye shall all likewise perish." May God move upon your heart so that you will turn your back to sin and your face and open heart toward this peerless Christ. You must receive Him. You must receive Christ as your Lord and Saviour, receive Him as your Redeemer, receive Him as your eternal companion, receive Him individually, personally, now and forever. When you do receive Christ, life now and thenceforth will be filled, as Peter said, "with joy unspeakable and full of glory." Oh, I implore you, that this day you receive His undying, unbroken, indissoluble love and let it melt your soul. I entreat you that you receive His agony, His travail, His anguish for your propitiation and salvation. I press it upon you that you receive His resurrection for your justification and hope of immortality. Yes, I plead with you that you accept Him now, even as the Spirit of God speaks to your heart. The gates of mercy are still ajar. The gates of grace are still wide open. Even though the world sizzles and hisses and cracks in burning conflagration, yet, in the midst of it all, the Lord Jesus Christ is holding open, with His nail-scarred hands, the gates of

How We Mock Inflation!

(Continued from page 9)

glad to give you my testimony as to what I think of THE SWORD OF THE LORD. I am, it is true, a priest of the Episcopal Church. More than that, I am Anglo-Catholic and a member of an Episcopal Religious Order (the Theresians). But I gladly testify that I find more that is of help to me in my Christian experience, in your paper, than in all other Christian papers combined."

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grace. The Blood is still available for the forgiveness of your sins. The Spirit is still whispering to your heart. Heed His call and flee to Jesus. But, oh, if He should come before you finish reading this message and you are not saved, it would be too late forever. If you are alive when He comes, God only knows what it means when the Lord Jesus tells us, "One shall be taken and the other left." (Luke 17:34-36).

The Tragedy of Being "Left Behind"

Dr. Biederwolf tells of the siege of Lucknow. It seems that a small army of English soldiers was in a garrison, surrounded by 30,000 blood-thirsty savages, who were crying for vengeance and filling the air with their terrifying shrieks. By the aid of trickery and skillful maneuvering, the English soldiers managed to slip away. However, one was left behind. When his companions stole away, he was busy elsewhere. When he discovered his horrible plight and found himself in that garrison with the ferocious savages, yelling for the sight of a white man and for the taste of a white man's blood, he was terrified. Somehow he too managed to get away and when he caught his fleeing companions his hair had turned white from fright and he could not say his name. He had been left behind! "

"I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together: the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." (Luke 17:34-36). God pity you if you are not ready when He comes!

Come, give yourself to Christ NOW. Be on the safe side. Purify yourselves by the hope of His coming. Get right with God. "Be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matthew 24:44). "EVEN SO. COME, LORD JESUS."

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Some Are Giving Sacrificially; Are You?

We will never get the Gospel out to every creature, we will never fulfil our duty as Christians, till we learn to sacrifice joyfully.

A saintly woman in Wellsville, Ohio, writes as follows:

"Merry Christmas to a wonderful Gospel paper. I wish I could give more to a wonderful cause, but I am just a poor widow of 72 years. My will is greater than my purse. But what little I have, I give in His name. I pray that God will bless and give you wisdom from above to write for that wonderful, inspiring paper, THE SWORD OF THE LORD." She enclosed \$1.00 and to me this was a precious gift. In a postscript she said: "This is just a gift; will send my subscription later." We used the \$1.00 for this Missionary and Minister's Subscription Fund, and feel it will go farther that way than nearly any other way.

Are you as faithful as this widow? Another Christian, a dear man from Butler, Pennsylvania, writes:

"Dear Brother in Christ:

"I trust you will excuse me for using lead pencil as I am in my 79th year, and my hand is not too steady. I am enclosing \$3.00 to be used where most needed." Our brother sent a lovely poem which we will probably use in THE SWORD OF THE LORD a little later. The \$3.00 will be used for the Missionary and Minister's Fund.

From Yakima, Washington, Mrs. May Burnside writes enclosing \$3.00 for the Free Literature Fund. She says:

"Dear Dr. Rice:

"After spending twenty-five years in China ourselves, we know the darkness and the only One who can help them. The door there is closed, and since my husband's internment in Stanley Prison in Hong Kong, systematically starved by the Japs, he will never be physically able to return, but we can help push the battle financially. Not that we have means; I bake and sell bread to get the

dollars by which to assist in the spread of this glorious gospel. I have an idea that much of the help you receive is sacrificial giving, and God will multiply the widow's mite, every time.


"We are praying that those who can do more, will. The Lord richly bless you in every way, and make the coming year the best in every way possible for His glory."

I know that God prospers sacrificial giving. Someone else could send \$5.00 to help get out the Gospel without any sacrifice. But surely this effort to send the Gospel to lost people, to Christians, to preachers, to missionaries, and wherever there are hungry hearts that need it, deserves the most sacrificial giving that any of us can do.

Is Your Church On the Church Honor Roll?

Where all the families of the church are enrolled as subscribers to THE SWORD OF THE LORD, the church earns the privilege of being listed in our church honor roll. Sometimes the pastor and officials can enlist every family to subscribe for themselves. In other cases they feel they must pay for the subscriptions. In other cases the subscription to THE SWORD OF THE LORD at this most remarkable low rate will be paid for out of the church budget. Is your church on the Sword of the Lord honor roll? If not, I hope that you'll prayerfully consider putting it there. Such a move might well be the greatest advance spiritually your church ever made. Will you talk with the pastor or church officers and plan and pray about it?

Remember that this campaign closes definitely April 1. We are earnestly trying to have more than 50,000 new and renewal subscriptions in that time. We depend upon those who love the Lord and believe the Bible. Will you help? Send your own renewal and send subscriptions for friends. Mark each one plainly "new" or "renewal." Be sure the name and address is plainly written or printed. Checks, money orders and postal notes are safer than currency. Send all subscriptions to the Sword of the Lord, Wheaton, Illinois.



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